# GRAMMAR

OF THE

# JAPANESE SPOKEN LANGUAGE.

DEC 9 1958

Alfred T. Howard.
July 30 - 1900.

So ano" is used for
something known to both
speaker & hearer

"Sono" is used for somethin
known only to speaker.

A

# GRAMMAR

OF THE

# JAPANESE SPOKEN LANGUAGE.

BY

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# PREFACE

TO THE

FOURTH EDITION.

THIS Edition has been thoroughly rewritten. It is also much enlarged, and is almost completely a new work.

More exclusive attention has been paid in it to the Tokio dialect, which now bids fair to become the language of the upper classes of Japan generally.

At the suggestion of a friend, a literal interlinear translation of the examples has been added. No translation, however, has ordinarily been given of the particles which occur in them. Their meaning can be found in the chapter on particles.

The author takes this opportunity of acknowledging the assistance which he has derived from the writings of MR. E. M. SATOW and MR. B. H. CHAMBERLAIN. He is also indebted for some hints to DR. IMBRIE'S Japanese Etymology.

TOKIO, NOVEMBER, 1888.

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# TABLE OF CONTENTS.


I. Syllabary—Pronunciation. .. .. .. .. .. .. 1
II. Parts of speech. .. .. .. .. .. .. .. 5
III. Noun. .. .. .. .. .. .. .. .. .. 7
IV. Pronoun. .. .. .. .. .. .. .. .. 11
V. Numeral. .. .. .. .. .. .. .. .. 34
VI. Verb. .. .. .. .. .. .. .. .. 42
VII. Adjective. .. .. .. .. .. .. .. .. 93
VIII. Auxiliary words... .. .. .. .. .. .. 108
IX. Particles. .. .. .. .. .. .. .. ..118
X. Adverbs, Conjunctions, Prepositions and Interjections. .. 157
XI. English into Japanese. .. .. .. .. .. ..161
XII. Honorific and Humble forms. .. .. .. .. .. 166
XIII. Syntax. .. .. .. .. .. .. .. ..182
XIV. Time, money, weights and measures... .. .. .. 186
XV. Errors in speaking Japanese. .. .. .. .. ..191
XVI. Extracts. .. .. .. .. .. .. .. .. 192
Index. .. .. .. .. .. .. .. .. ..207

# A GRAMMAR

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## CHAPTER I.

### THE SYLLABARY—PRONUNCIATION.

§1. In Japanese, every syllable is supposed to end in a vowel, and generally does so, e.g. *sa-yō de go-za-ri-ma-sŭ*. The exceptions occur mostly in foreign words, or are owing to contractions. There being no final consonants, the number of syllables is necessarily small, and is reckoned by the Japanese at forty-seven according to one arrangement, and by another, at fifty. There are, however, modifications of some of them, by which the number is increased to seventy-five.

There are in Japanese no means of writing separate letters as in European languages, and each syllable is therefore represented by a single character, *n* final, which has a character to itself, being an exception. But *n* is supposed to represent an older *mu*.

The following table shows the syllables of the Japanese language arranged according to what is called the *Go-jiu-on*, or fifty sounds.

# JAPANESE SYLLABARY.

| a | i | u | e | o |
|---|---|---|---|---|
| ka<br>*ga* | ki<br>*gi* | ku<br>*gu* | ke<br>*ge* | ko<br>*go* |
| sa<br>*za* | shi<br>*ji* | su<br>*zu* | se<br>*ze* | so<br>*zo* |
| ta<br>*da* | chi<br>*ji* | tsu<br>*dzu* | te<br>*de* | to<br>*do* |
| na | ni | nu | ne | no |
| ha<br>*ba*<br>*pa* | hi<br>*bi*<br>*pi* | fu<br>*bu*<br>*pu* | he<br>*be*<br>*pe* | ho<br>*bo*<br>*po* |
| ma | mi | mu | me | mo |
| ya | i | yu | ye | yo |
| ra | ri | ru | re | ro |
| wa | i | u | ye | wo |

It will be seen that there are a number of irregularities and repetitions in the above Table. These are owing to the circumstance that there are certain sounds which a Japanese cannot, or at any rate, does not pronounce. For *si*, he says *shi*, for *hu*, *fu*, for *yi*, *wi*, *wu* and *we*, *i*, *i*, *u* and *ye*, and so on. These irregularities play an important part in the conjugation of verbs, and ought therefore to be carefully noted.

§ 2. *a* is pronounced like *a* in fat, father.
*e* ,, ,, *ay* in say.
*i* ,, ,, *ee* in meet.
*o* ,, ,, *o* in more.
*u* ,, ,, *oo* in fool.

*I* and *u* are frequently almost inaudible. In such cases they have been written *ĭ*, *ŭ*. Thus, *shĭta*, 'below,' is pronounced very nearly *shta ; tatsŭ*, 'a dragon,' almost *tats*. Long or double vowels are distinguished by a line drawn above them thus, *ī*, *ō*, *ū*. The distinction between *ī* and *i*, *ō* and *o*, *ū* and *u*, must be carefully attended to, as the meaning often depends upon it. *Kōshi* for instance means 'an ambassador,' while *koshi* means 'the loins.' *Sōtō* means 'suitable,' but *soto*, 'outside ;' *kūki*, 'the atmosphere,' *kuki*, 'the stem of a plant.'

§ 3. The consonants are pronounced as in English, except *r*, *h*, *f*, *n*, *d*, *t*, and *g*, which differ somewhat from the corresponding English sounds. The true pronunciation of these letters must be learnt from a Japanese, but the following hints may be found useful.

*R* before *i* is the most difficult of Japanese sounds for a European to reproduce correctly. It is then pronounced nearly like *d*, except that the tip of the tongue touches the roof of the mouth farther back. Some Japanese make it nearly *j* in this position. Before other vowels the Japanese *r* more resembles the English sound. There is never anything in Japanese like the rough pronunciation given this

letter in French and Italian. *R* is often omitted before *i* in the words *gozaimasŭ*, *nasaimasŭ*, for *gozarimasŭ*, *nasarimasŭ*.

*H* and *f* are considered the same letter in Japanese and their pronunciation is not very different. The under lip does not touch the teeth in pronouncing *f*; it only approaches them as in pronouncing *wh* in *which*. In the vulgar Tokio dialect the syllable *hi* is undistinguishable from *shi*.

In pronouncing the Japanese *d* and *t* the tip of the tongue is pressed forward against the teeth instead of only touching the gum as in English. Little or no distinction is made by most Japanese between *dzu* and *zu*.

*G* at the beginning of a word is pronounced like the English *g* hard; in any other position like the German (not the English) *ng* in 'finger.'

In the syllable *ye* the *y* is in most words silent, or nearly so, and is often omitted in romanized Japanese.

In the case of double consonants, both must be sounded. Thus *amma*, 'a shampooer,' must be pronounced differently from *ama*, a 'fisherwoman;' *katta*, 'bought,' from *kata*, 'side.'

§4. The *nigori*.

The syllables *ga*, *gi*, *gu*, *ge*, *go*, *za*, *ji*, *zu*, *ze*, *zo* etc., printed in small italic type in the above table, all begin with soft consonants and are considered by the Japanese not as different syllables but simply as modifications of the syllables beginning with hard consonants in the lines immediately above them. This distinction is indicated in writing by a small mark, which is often omitted. *Ka* for instance with a diacritic mark is read *ga*, *shi*, *ji* and so on.

The formation of compounds and derivatives is often accompanied by the modification of a hard into the corresponding soft consonant, so that it is important to take note of this change, which, with the mark by which it is indicated, is called in Japanese *nigori*, or 'impurity.'

## CHAPTER II.

### PARTS OF SPEECH.

§ 5. The words 'Noun,' 'Adjective' and 'Verb' have two meanings in ordinary grammars of European languages. The term 'noun' is sometimes applied to a class of words inflected in a particular way, with cases and number, and it also means anything capable of being made the subject of a proposition. In other words it means one thing for etymological purposes and another in syntax, one thing in respect to changes within itself, another in its relations to other words. 'Verb' and 'Adjective' have double significations of a similar kind. This mode of classifying words according to two distinct principles viz. (1) the form of inflection and (2) their syntactical relations, is not without inconvenience even in European grammars, where it has led to the introduction of the awkward term 'participle,' meaning a word which is partly a verb and partly an adjective or noun. But such forms are after all the exception in European languages, where it is the general rule that words which as regards their declension or conjugation are nouns, adjectives or verbs are also nouns, adjectives or verbs for purposes of syntax. In Japanese, however, this is by no means the case. Here it is rather the rule than the exception that a word with or even without a change of inflection can be converted at pleasure into a verb, an adjective or a noun. *Iku*, 'to go,' for instance, looking to its conjugation is a verb, but if we consider its position in such sentences as *sugu ni iku*, 'he goes at once,' *iku ga yoroshi*,

'the going is good,' i.e. 'he had better go,' *iku hito ga aru*, 'a going person is,' i.e. 'there is somebody going,' it is only in the first case that it plays the part of a verb in the sentence, in the second it is a noun, and in the third an adjective.

The Japanese grammarians have avoided this ambiguity by classifying words as *na* or 'names,' i.e. 'uninflected words,' *kotoba* or *hataraki-kotoba*, 'words' or 'inflected words,' including the verb and adjective, and *teniwoha* or 'particles.' But this is not the place to attempt to introduce a more scientific English terminology. It will be sufficient to retain the familiar words, noun, verb and adjective, taking care to use them in such a way as to prevent confusion between these two significations.

§ 6. The noun is uninflected. All Chinese words in the Japanese language are uninflected, and are therefore strictly speaking nouns, but most of them, by the help of Japanese terminations are made to do duty as verbs, adjectives, or adverbs.

Along with the noun or uninflected word are classed the pronoun and numeral adjective, which in Japanese have no inflection. They have some peculiarities however which make it convenient to consider them separately.

There is no article. Prepositions and conjunctions are included mainly under the head of particles. Adverbs do not form a separate class of words. A particular form of the adjective does duty as an adverb, and other words which must be rendered as adverbs in English are in Japanese nouns, or parts of verbs.

The verb and adjective have a substantially similar mode of inflection in Japanese and should be considered as really forming only one part of speech.

# CHAPTER III.

## THE NOUN.

§ 7. In Japanese nouns have no inflections to distinguish masculine from feminine or neuter, singular from plural, or one case from another, but they are preceded or followed by particles which serve these and other purposes.

§ 8. *Gender.*—With the exception of a few common words such as *musŭko*, 'son;' *musŭme*, 'daughter;' *chichi*, 'father;' *haha*, 'mother,' no distinction is ordinarily made between the masculine and feminine. Thus *ushi* is either 'bull' or 'cow'; *mŭma* is either 'horse' or 'mare.'

When necessary, gender is distinguished by prefixing *o* or *on* for the masculine, *me* or *men* for the feminine. Thus *o ushi* is 'a bull;' *me ushi*, 'a cow;' *on dori*,' a cock;' *men dori*, 'a hen.' These are really compound nouns. Such phrases as *otoko no ko*, 'a male child;' *onna no ko*, 'a female child' are also in use, *otoko* meaning 'man' and *onna* 'woman.'

§ 9. *Number.* As a general rule the plural is not distinguished from the singular, but a plural idea can be expressed whenever necessary by the addition of one of the particles *ra*, *gata*, *domo*, *tachi*, or *shiu*, which will be found more particularly described in Chapter IX.

Examples.

| | |
|---|---|
| *Yakunin gata.* | Officials. |
| *Ninsoku domo.* | Coolies. |
| *Kodomo ra* or | |
| *Kodomo shiu.* | Children. |
| *Neko domo.* | Cats. |

Some nouns have a kind of plural formed by reduplication. But these forms correspond rather to the noun preceded by 'every' than to the ordinary plural. Thus *shina* is 'an article,' *shina jina*, 'all sorts of articles;' *kuni*, 'a country,' *kuni guni*, 'every country;' *tokoro* 'a place,' *tokoro dokoro*, 'different places.' The first letter of the second half of these forms almost invariably takes the *nigori*. (See § 4.)

§ 10. *Case*. Properly speaking, Japanese nouns have no cases, but a declension can be made out for them by the help of certain particles, as follows:—

*TORI*, 'A BIRD.'

| | |
|---|---|
| Nominative. | *Tori* or *tori ga*, a bird. |
| Genitive. | *Tori no* or *tori ga*, of a bird or a bird's. |
| Dative. | *Tori ni* or *tori ye*, to a bird. |
| Accusative. | *Tori* or *tori wo*, a bird. |
| Vocative. | *Tori* or *tori yo*, O bird! |
| Ablative. | *Tori kara* or *tori yori*, from a bird. |
| Locative. | *Tori ni*, at, to or in a bird. |
| Instrumental. | *Tori de*, with or by means of a bird. |

The plural terminations come between these particles and the noun, as:

*Yakunin gata ni* *menjō wo* *miscmashita.*
Official to passport showed

I showed my passport to the officials.

The student is referred to Chapter IX for an account of these particles.

§ 11. *Compound nouns*. Compound nouns are formed 1*st*—From two nouns. Ex. *Kazaguruma* 'a wind-mill,'

from *kaze*, 'wind,' and *kuruma*, 'a wheel;' *hanazono*, 'a flower-garden,' from *hana*, 'a flower,' and *sono*, 'a garden;' *kobune*, 'a boat,' from *ko*, 'a child,' 'something small,' and *fune*, 'a boat;' *honya*, 'a book-seller,' from *hon*, 'a book,' and *ya*, 'a house.'

2*nd*—From the stem of an adjective and a noun. Ex. *Akagane*, 'copper,' from *aka*, stem of *akai*, 'red,' and *kane*, 'metal;' *Nagasaki*, 'long cape,' the name of a place, from *naga*, stem of *nagai*, 'long,' and *saki* 'a cape.'

3*rd*—From a noun and the stem of a verb. Ex. *Mono-shiri*, 'a learned man,' from *mono*, 'a thing,' and *shiri*, stem of *shiru*, 'to know'; *jibiki*, 'a dictionary,' from *ji*, 'a character,' and *hiki*, stem of *hiku*, 'to draw.'

4*th*—From the stem of a verb and a noun. Ex. *Urimono*, 'a thing for sale,' from *uri*, stem of *uru*, 'to sell,' and *mono*,' a thing.'

5*th*—From the stem of an adjective and the stem of a verb, as *Supensuru no maru-nomi*, 'a man who swallows Herbert Spencer whole,' where *maru* is the stem of *marui*, 'round,' and *nomi*, the stem of *nomu*, 'to swallow.'

6*th*—From two verbal stems, as *hikidashi*, 'a drawer,' (lit., 'a pull-out') from *hiki*, stem of *hiku*, 'to pull,' and *dashi*,' stem of *dasu*, 'to bring out;' *kigaye*, 'a change of clothing,' from *ki*, stem of *kiru*, 'to wear,' and *kaye*, stem of *kayeru*, 'to change.'

The first letter of the second part of a compound noun generally takes the *nigori*. (See § 4.) Thus the *k* of *kane* is changed into *g* in the compound *akagane*, the *f* of *fune* into *b* in *kobune*.

The final vowel of the first part of a compound is often modified, the most common change being from *e* to *a*. Thus from *sake*, 'Japanese rice-beer' and *te*, 'hand,' is

formed *sakate*, 'drink money;' from *shiro*, the stem of *shiroi*, 'white,' and *ke*, 'hair,' is formed *shiraga*, 'grey hairs.'

The prefixes denoting gender and the honorific prefixes *o*, *mi* and *go* (for which see Chap. XII) must be considered as forming compounds with the nouns to which they belong.

§ 12. *Derivative nouns.* Abstract nouns are formed from adjectives by adding *sa* to the stem, as *takasa* 'height' from *takai*, 'high.' It is occasionally added to words of Chinese derivation as *fubinsa*, 'pitiableness.' The adjective followed by *koto*, 'thing,' is also used in a nearly similar signification, as in the following examples. It denotes however rather the degree of a quality than the abstract quality itself.

| | |
|---|---|
| *Takasa wa iku-ken desŭ ka?*<br>height how many ken is ? | How many ken is it in height? |
| *Takai koto! dōmo!*<br>high thing some how | What a height! |
| *Ima no wakasa ni.*<br>present youthfulness at | At your young time of life. |

Many nouns are simply the stems of verbs without any change of form, as *nokori*, 'remainder,' stem of *nokoru*, 'to be left over;' *kakushi*, 'pocket,' stem of *kakusu*, 'to conceal;' *watashi*, 'ferry,' stem of *watasu*, 'to make to cross over.' A few stems of adjectives are used in the same way, as *shiro*, 'white,' a dog's name, stem of *shiroi*, 'white.' There is here however a slight change of meaning, *nokori*, *kakushi*, *watashi*, and *shiro* having a more concrete signification than the verbs or adjective from which they are taken.

It will be seen later that for purposes of syntax, certain parts of the verb and adjective must be considered as nouns.

# CHAPTER IV.

## THE PRONOUN.

§ 13. *Watakŭshi*, 'I' (plural *watakŭshi domo*, 'we'), is the ordinary word for the pronoun of the first person. *Ore* (plural *orera*) is less respectful, and is the word mostly used by coolies, etc., to each other. To inferiors it is a somewhat haughty word. Students and soldiers say *boku* for 'I', *waga hai* for 'we'.

*Temaye* is a humble word for 'I,' much used by the lower classes of Tokio in addressing their superiors. It is also used as a pronoun of the second person. Some people use their surname instead of the personal pronoun of the first person.

Other words for 'I' are *watashi* (familiar), *watai* (by women), *washi* (very familiar), *wattchi* (rustic), *sessha* (formal), *oira* (familiar), *jibun* (properly 'self').

### Examples.

| | |
|---|---|
| *Watakŭshi wa zeikan no* I customhouse<br>*yakunin de gozarimasŭ.* officer am | I am a customhouse officer. |
| *Ore mo ikō.* I too will go | I'll go too. |
| *O yama no taishō ore* (hon.) mountain of general I<br>*hitori.* alone | I'm the king of the castle. (in the children's game.) |

*Nanda ore ga yotteru* (for *yotte iru*) *mono ka.*
what is I being drunk thing ?
What! I drunk? Not a bit of it.

*Watakŭshi wa go dōyō desŭ.*
I (hon.) same is
It is just the same with me.

*Watakŭshi wa sore wo suku keredomo, dōmo watakŭshi ni wa aimasu mai.*
I them like although somehow me to fit (polite) will not
I like them, but I am afraid they wont fit me.

*Watakŭshi wa Tekurada Futoshi de gozarimasŭ. Hajimete o me ni kakarimashĭta.*
I for the first time (hon.) eyes on have hung
I am Tekurada Futoshi. I have the honour of meeting you for the first time.

*Sennen iro-iro go kō-on ni adzukarimashĭta.*
former year all kinds (hon.) great favours have experienced
In former times I was much indebted for your kindness.

*Iye ! watakŭshi koso.....*
No, I (emph. part.).....
On the contrary, it was I who...

*Ōkiku nattara boku mo kaigun no shikan ni naru tsumori desŭ.*
big when I have become I too navy officer become intention is
I too, when I grow big, intend to be a naval officer.

§ 14. The personal pronoun of the second person differs according to the rank of the person addressed.

*Anata*, for *ano kata* 'that side,' (plur. *anata gata*) is properly a pronoun of the third person but like the German *Sie* has come to be used for the second. It is sometimes a noun as in the phrase *kono anata* 'this gentleman.' *Anata* is used when speaking to superiors or equals, or in fact, to any one who has a claim to be addressed with civility. *Omaye*

(plural *omaye gata*) is familiar and condescending, and is the word used in addressing servants, workmen, the members of one's own family, etc. *Omaye san* is almost the same as *anata*, but more familiar, and is used chiefly by women. *Kisama* and *temaye* are used in addressing coolies and other persons of the lowest class in a familiar way. *Kimi* is much used among soldiers and students; *sensei* in addressing men of learning; a servant says *danna* (master), *danna-san* or *danna-sama* (rarely *anata*) in addressing his master.

Other words for 'you' are *konata* (for *kono kata*, 'this side'), *sonata*, (for *sono kata*, 'that side,' familiar) *sono hō* (by magistrates to prisoners or witnesses), *sochi* (to inferiors), *nushi* ('master', very contemptuous), *o nushi* (very familiar), *ware* (rustic), *unu* (abusive), *sokka* (formal). But *anata* and *omaye* will be found enough for most Europeans to trouble themselves with.

## Examples.

*Anata ni o hanashi mōshi-*
you talk wish to
*tai koto ga gozarimasŭ.*
thing there is

There is something I want to tell you.

*Omaye koko ni matte ore.*
you here waiting remain

Do you wait here.

*Kisama wa ore no uchi ni*
you my house into
*haitte, dō suru?*
entering how do

What do you mean, Sir, by coming into my house?

*Danna no o mŭma no shita-*
master 's horse prepa-
*ku wa yoroshiu gozarimasŭ.*
ration good is

Your horse is ready, Sir.

*Kimi wa doko ye iku ka.*
you where to go ?

Where are you going?

*Boku wa gakkō ye kaeru tokoro da.*
I college to return place am

I am on the way back to college.

*Ā! sensei wa Minamoto Kun de gozaimasŭ ka? Go kō-mei wa kanete uketamawatte orimasŭ.*
you (lit. elder brother) Mr. (predicate) are ? (hon.) high name previously having heard I remain

Ah! are you Mr. Minamoto? I have already heard of your high reputation.

*O nushi dachi.*

You fellows!

*Unu dorobō me.*

You thief!

*Unu uso wo tsuku ze.*
falsehood stick (emph. particle)

You are lying!

*Ā! ii kokoromochi d'atta: Kisaburō kisama wa dō da?*
ah good sensation was you how is?

Ah! how pleasant that was! Kisaburo, will you have a turn?

(Master, leaving bath, to servant.)

§ 15. The pronoun of the third person is *are* (plural *arera*). *Are* has no gender. It is often replaced for persons by the more polite form *ano hito*, 'that man' or 'that woman;' *ano o kata*, 'that gentleman' or 'lady' or *ano onna*, 'that woman.' These words add *gata* to form the plural.

*Aitsu, aitsura* are contemptuous equivalents for *are, arera*. *Kare* (plural *karera*) is sometimes used instead of *are* by educated people, but it belongs rather to the book language than to the colloquial. *Tō-nin* 'the person in question' is sometimes used for 'he.' *Ikken* is used when there is a sly emphasis on the pronoun, as '*Ikken ga kita*, '*He* has come.'

## Examples.

*Are wa mō Kōbe ni tsuki-* (already) (has) *mashĭtarō.* (probably arrived) — He (she or it) has probably arrived in Kōbe by this time.

*Ano hĭto wa junsa de goza-* (policeman) *rimasŭ.* (is) — He is a policeman.

*Ano o kata Hiōgo no akindo* (merchant) *ja nai ka?* (is not ?) — Isn't he a Hiogo merchant?

§ 16. The above are by no means the only personal pronouns in use, but they will be found sufficient for most Europeans to know, and few persons will have occasion to use more than *watakŭshi*, *watakŭshidomo*, for the first person, *anata*, *anatagata* or *omaye*, *omayegata* for the second and *are*, *anohito* or *ano kata* for the third. The grammar of the pronouns is the same as that of nouns and they affix the particles in Chap. IX. in the same way as nouns. With the pronouns of the first and second person however the use of the plural particles when two or more persons are intended is the rule, instead of being the exception as it is in the case of nouns. A Japanese often says 'we' (*watakŭshidomo, waga hai*) for 'I.'

The use of personal pronouns is much more limited in Japanese than in English. They are not employed except in cases where their omission would cause ambiguity, or where there is an emphasis upon them. Thus, 'I am going to Tokio to-morrow,' will be *Miōnichi Tōkiō ye mairimasŭ*, except where it is doubtful whether the speaker refers to himself or to another person, when *watakŭshi* is added. If there is an emphasis on the pronoun, as in the phrase, 'I don't know what *you* may do, but *I* shall go to Tokio to-

morrow,' it must not be omitted. Japanese generally prefer to indicate person by some of the honorific or humble modes of expression described in Chap. XII.

The indiscriminate use of pronouns is a very common fault committed by Europeans in speaking Japanese, and even disfigures some manuals of conversation which have been published. Not one personal pronoun is used in Japanese where there are ten in English.

§ 17. *Possessive Pronouns* are in Japanese nothing more than personal pronouns, with the addition of the possessive particle *no* or *ga*.

## Examples.

*Ano hito no iye wa* — His house is a long way off.
that man's house
*yohodo tōi.*
very much is far

*Watakŭshi ga yubi wa itande* — I have a pain in my finger.
my finger painful
*iru.*
is

*Omaye no kiukin wa ikura?* — What are your wages?
your wages how much?

'Mine,' 'yours,' 'his,' 'hers,' 'theirs,' are in Japanese also *watakŭshi no, anata no, are no* etc., but they can easily be distinguished from 'my' 'your' etc. by the particles which accompany them or by the context.

## Examples.

*Kore wa anata no tsuye* — Is not this your stick?
this your stick
*de wa gozaima-*
(sign of pred.) is
*senŭ ka?*
not ?

*Hei! Watakŭshi no desŭ.*
Yes mine is

Yes, it is mine.

*Watakŭshi no da* (for *de aru*)
mine is
*to omotte machigaimashĭta.*
that thinking mistook

I mistook it for mine.

*Watakŭshi no wa atarashiu*
mine new
*gozaimasŭ; anata no wa furū*
is your old
*gozaimasŭ.*

Mine is new; yours is old.

*Ano hito no de wa ikemasenŭ:*
his with can go not
*jibun no de nakute wa ki ni*
own without mind
*irimasenŭ.*
enter not

His won't do: I don't like any but my own.

*Watakŭshi no wo o kashi*
mine (hon.) lend
*mōshimasŭ kara, go*
(humble word) became (hon.)
*yenrio naku* ——
ceremony without

I will lend you mine, so please don't hesitate (to use it.)

*Anata gata no wa hitotsu ka*
your (plural) one or
*futatsu ga arimashĭta.*
two there were

There were one or two of yours.

*Are no wo itadaite mo*
his having accepted even
*yoroshiu gozarimasŭ ka?*
good is it ?

May I accept his?

*Taihen tamatta*
Great change collected
*nā! Kono uchi omaye no*
(exclam.) This among yours
*wa ikutsu bakari aru?*
how many amount are
*Temaye no wa sŭkoshi hoka*
I little other
*wa gozarimasenŭ.*
are not

What a tremendous lot have been collected! How many of these are yours? Mine are only a few.

§ 18

## DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

| This | That (2nd. person) | That (3rd. person) | That (3rd. pers.) | Who | Which | What |
|---|---|---|---|---|---|---|
| *Ko* or *Ka* (root) | *So* or *Sa* (root) | *A* (root) | *Ka* (root) | *Da* (root) | *Do* (root) | *Na* (root) |
| *Kore* (noun) | *Sore* (noun) | *Are* (noun) | *Kare* (noun) | *Dare* (noun) | *Dore* (noun) | *Nani* (noun) |
| *Kono* (adj.) | *Sono* (adj.) | *Ano* (adj.) | *Kano* (adj.) | ... | *Dono* (adj.) | ... |
| *Konata* (pron.) | *Sonata* (pron.) | *Anata* (pron.) | ... | ... | *Donata* (pron.) | ... |
| *Koko* here | *Soko* there | *Asŭko* there | ... | ... | *Doko* where | ... |
| *Kochi* here, hither | *Sochi* there, thither | *Achi* there, thither | ... | ... | *Dochi* where, whither | ... |
| *Konna* this kind of | *Sonna* that kind of | *Anna* that kind of | ... | ... | *Donna* what kind of | ... |
| *Konnani* (adv. of last) | *Sonnani* (adv. of last) | *Annani* (adv. of last) | ... | ... | *Donnani* (adv. of last) | ... |
| *Koitsu* this fellow | *Soitsu* that fellow | *Aitsu* that fellow | *Kyatsu* that fellow | ... | ... | .. |
| *Kayō* this manner | *Sayō* that manner | ... | ... | ... | ... | ... |
| *Kahodo* this much | *Sahodo* that much | ... | ... | ... | ... | *Nanihodo* how much |
| *Kaku* or *kō* thus | *Shika*, *so* or *sō* so | *Ā* in that way, so | ... | ... | *Dō* how | *Naze* why |

The above table gives along with the Demonstrative and Interrogative pronouns a number of words which it is convenient to consider at the same time, as being associated with them in meaning and derivation. Most of them are in very common use.

§ 19. *Ko*, *ka*, 'this.'

The root is only found in the compounds shown in the table, in *ko-toshi*, 'this year,' and perhaps one or two other words.

*Kore* (plural *korera*), *kono*. *Kore* is a noun meaning 'this thing,' or more rarely 'this person,' and corresponds to the French 'ceci,' *kono* an adjective equal to 'ce' 'cette' 'ces.' *Kore no* is also in use but with a different meaning from *kono*. *Kore no hako* for example would mean 'the box of this,' 'the box to which this belongs,' *kono hako* simply 'this box.' Similar distinctions are to be made between *sore*, *sono*, *sore no*, etc. *Kore wa*, *sore wa*, *are wa*, are often pronounced *korya*, *sorya*, *arya*, or even *korā*, *sorā*, *arā*, but it is better not to imitate these contractions.

*Konata* for *kono kata*, 'this side,' ought properly to be a pronoun of the first person and it is sometimes used for 'I,' but it is more common as a pronoun of the second person.

*Koko*, 'here.' The second *ko* means 'place.' It is found in a few other combinations as for instance *miyako* 'the capital,' lit. 'honourable-house-place.' The plural particle *ra* added to *koko*, *kochi*, gives them a vaguer signification. Thus *kokora* means 'hereabouts,' *kochira* 'hitherabouts,' 'somewhere in this direction.' In *sokora sochira* etc., *ra* has the same force.

*Konna*, *konnani*, 'this kind of,' 'in this kind of way.' *Konna* is for *kore naru*, 'being this,' *konnani* for *kore naru ni*, 'in being this.'

*Koitsu* 'this fellow,' is also used for inanimate things. It is for *ko-yatsu*, *yatsu* meaning 'fellow,' and is a very contemptuous word.

*Kono yō ni*, 'in this manner,' *kono yō na*, 'this kind of' have nearly the same meaning as *kayō*, *kayō na*, and are more common.

*Kahodo* 'this much.' *Kore hodo* is also in use in a nearly identical sense.

*Kaku, kō* 'thus.' *Kaku* is the older and book form but is still in use in certain phrases, such as *to mo kaku mo* 'even so, even thus,' i.e. 'howsoever,' 'at all events.'

## Examples of *kore, kono,* etc.

*Kore wa nani da?* — What is this?

*Kore wa teppō de gozaimasŭ.* — This is a gun.
gun is

*Kore wa ikura?* — How much is this?

*Kono ki.* — This tree.

*Kono tokei.* — This watch.

*Kono o kata.* — This gentleman.

*Kore wa Nihon go de nan' to* — What do you call this in Japanese?
this Japanese in, what
*mōshimasŭ?*
call

*Anata ni kō iu shimpai* — It is really inexcusable in me to have caused you such anxiety.
you to thus called anxiety
*kakete wa jitsu ni sumima-*
having hung truly does
*senŭ.*
not finish

*Boku wa kore de mo gakumon* — I am after all a man who has gone through a course of learning.
I this even learning
*wo shita ningen da.*
done human being am

*Danna wa kochira de go-* — Is the master anywhere hereabouts?
master here abouts
*zarimasŭ ka?*
is ?

*Kō iu ba-ai* — Because this is the posture of affairs.
thus called posture of affairs
*da kara.*
is because

*Korehodo osoroshikatta koto* — I never was so frightened in my life.
this much afraid was thing
*wa gozarimasenŭ.*
is not

§ 20. *Sa* or *so* 'that.'

*Sore*, *sono*. There is the same distinction between *sore* and *sono* that there is between *kore* and *kono*. *Sore* stands alone, *sono* is joined to nouns. The remarks on the words in the first column of the table also apply to the corresponding words in this column and need not be repeated here.

## Examples of *sore*, *sono* etc.

| | |
|---|---|
| *Sore wa kinodoku na koto de gozaimasŭ.*<br>that sad thing is | That is a sad thing. |
| *Doko de sono kura wo o kai nasatta?*<br>where that saddle buy did | Where did you buy that saddle? |
| *Sonnara* (for *sorenara*) *yoroshi.*<br>if it be that it is good | In that case it is all right. |
| *Sore ja* (for *sore de wa*) *ikō.*<br>in that case will go | Well then, let us go! |
| *Sayō nara ikimashō.*<br>thus if it be will go | Well then! let us go! (more polite than last). |
| *Sore ya kore ya de o ukagai mōshita no desŭ.*<br>that or this or for (hon.) call (humble word, past tense) is | I called on you partly for that, partly for this. |
| *Sō to mo! Sō to mo!*<br>so that even | Yes! Yes! |
| *Sonna* (for *sore naru*) *mokuteki nara yoshita hō ga ii.*<br>that kind of object if it is have given up side is better | If that is your object the best plan is to give it up. |
| *Sore wa sō to.*<br>that thus | Let that be so—i.e. to change the subject. |

*Shĭte*, 'having made,' is understood at the end of the last sentence.

*Shō shō sokora* (or *sokoira*) *de* — Wait a little thereabouts.
a little thereabouts
*matte ore.*
waiting remain

*Yo no naka no koto wa mina* — Such is the way of the world.
world interior thing all
*sonna mono sa.*
such thing (emph. part.)

*Sō da sō yo.* — So it would appear.
that is appearance

*Sore ni sono toki hajimete* — In addition to that, I then for the first time learnt the truth.
that to that time first
*hontō no koto wo shitta.*
true thing learnt

*Anata wa sō osshaimasŭ* — You say so, Sir, but——
you so say
*keredomo——*
but

*Sonnani o anji nasaru* — There is no reason for your being so anxious.
so much (hon.) anxious do
*koto wa gozaimasenŭ.*
thing there is not

*Sahodo no koto de wa aru* — I thought it would not so very much signify.
so much of thing (pred.) will
*mai to omotta.*
not be thought

*Sa mo nakereba——* — If that is not even so——
so even if is not

*Sōshĭte* (or *so shĭte*) *tsuide* — And won't you take the opportunity of buying me a few oranges?
thus having done opportunity
*ni mikan wo sŭkoshi katte*
at orange a little bought
*kite kudasaimasenŭ ka?*
come give (neg.) ?

*Ai wa itasanakatta sō desŭ.* — It seems they did not meet.
meet did not so is

*Ame ga furi sō mo nai.* — It does not seem likely to rain.
rain fall even is not

*Fūfu ni natte* — It seems they have become man and wife.
husband and wife having become
*iru sō na.*
remain is

| | |
|---|---|
| *Sora!* (for *sore wa*) *kisha ga* there! the train *deru.* is starting | There! the train is starting. |
| *Sore hodo arimashĭte wa* that quantity being *dō suru?* how do | What will you do with all that quantity? |
| *Dare ga sō iimashĭta?* who so said | Who said so? |
| *Soko ga kanjin da.* that place important is | That is the important point. |

§ 21. *A* 'that.'

*Are* and *sore*, *ano* and *sono* must not be used indiscriminately. Just as *kore* may be called the demonstrative pronoun of the first person, *sore* is the demonstrative pronoun of the second and *are* of the third person. *Sore*, *sono* refer to something present before the speaker's eyes or to his mind; *are*, *ano* to something a little way off or not in sight. *Sore*, *sono* refer to the immediate subject of conversation; *are*, *ano* are used when a fresh subject is started. *Sono mŭma* for instance means 'that horse' i.e. 'the horse you are riding,' or 'which you have bought,' or 'of which we are speaking;' *ano mŭma*, 'the horse you rode yesterday,' etc. *Ano yo* 'that world' means 'the other world.' The phrase 'this that and the other' is a fair translation of *kore*, *sore*, *are*.

*Kore*, *kono* are the Italian *questo*; *sore*, *sono* are *cotesto* and *ano*, *are* are *quello*.

A Japanese often begins a sentence with an *ano* which has no meaning whatever and which merely serves to draw the attention of the person addressed.

The three words *konata* (for *kono kata*) 'this side,' *sonata* (for *sono kata*) 'that side,' and *anata* (for *ano kata* 'that side') should when used as pronouns mean respectively.

'I,' 'you' and 'he,' 'she' or 'it,' but curiously enough they are all used in the second person, though *konata* may sometimes stand for 'I.' *Anata* for 'you' resembles the German use of *sie* 'they' as a pronoun of the second person.

*Asŭko* is irregularly formed. The regular form *ako* is in use in the western dialect.

*Ayō* and *ahodo* are not found; *ano yō, are hodo* are used instead.

## Examples of *are, ano,* etc.

*Are wa nan' da?*
that what is

What is that?

*Ano daiku wa kita ka?*
that carpenter come?

Has that carpenter come?

*Ara!* (for *are wa*) *mata*
there again
*hajimatta. Anna* (for *are naru*)
have begun such
*kuchi no warui koto wo!*
mouth bad thing

There! you are at it again. (Did any one ever hear) such bad language?

*Omaye wa dō shīte koko*
you how having done here
*ni iru ka? Ano—watakŭshi ka?*
are? I?

How is it you are here? Eh! Ah! Is it I? (the use of *ano* here indicates embarrassment.)

*Ano—Ikeda san.*

I say! Mr. Ikeda.

*Bakufu wa ano yō ni*
Shogunate that manner
*natte kara.*
having become after

Since the fall of the Shogunate.

*Ā iu hanashi wa*
that way called story
*mettani kikimasenŭ.*
seldom hear

It is seldom we hear a story of that kind.

*Ā iu fūzetsu wa ate ni*
report dependence
*naranai.*
do not become

One cannot depend on reports of that sort.

§ 22. *Ka*, 'that.'

The words in this column have the same meaning as the corresponding words in the previous one but they are much less commonly used and only by educated people. They belong properly to the book language. *Kano* has sometimes the meaning 'a certain.'

In some phrases *kare* is still in common use.

## Examples.

| | |
|---|---|
| *Kare kore hiru desŭ.*<br>noon is | It is just about noon. |
| *Kare kore iwazu to ike.*<br>not saying go | None of your objections, but be off with you. |
| *Nanno* (for *nani no*) *kanno* (for *kare no*) *to make-*<br>be beaten<br>*oshimi wo itta.*<br>reluctance said | He went on talking as much as to say that he was not going to be beaten. |
| *Hito wa kare kore to wa*<br>people that this<br>*iwanai keredomo.*<br>not say although | Though people do not make any remarks. |
| *Nani ya ka ya.* | Anything whatever. |

§ 23. *Da*, 'who'.

*Dare*, 'who,' is the only word in this column, the places of the others being supplied by the derivatives of *do* 'which.'

| | |
|---|---|
| *Dare da?*<br>is | Who is it? who goes there? |
| *Dare no mōsen?* | Whose blanket? |
| *Dare ni kane wo yatta?*<br>to money gave | To whom did he give the money? |
| *Dare ga sō iimashĭta?*<br>who so said | Who said so? |
| *Dare ka to* (sign of indirect clause.) *omot-*<br>who<br>*tara.*<br>I thought | I wondered who it was. |

§ 24. *Do*, 'which.'

*Dore*, 'which.' An old form of *dore* is *idzure* which is still in use in the sense 'at all events,' 'at any rate.' It is here put short for *idzure ni mo*, lit. 'in whichever (case).'

*Donata*, (for *dono kata*, 'which side'), is used as a polite substitute for *dare*, 'who.' A still more respectful phrase is *donata sama*.

From *dō*, 'how,' are formed *dōzō*, 'somehow or other,' *dōka*, 'somehow,' both of which words have nearly the force of our 'please.'

## Examples of *dore*, etc.

| | |
|---|---|
| *Dore wa yoroshiu gozari-* which good is *masŭ?* | Which do you prefer? |
| *Dono fune?* | Which ship? |
| *Dono gurai yoroshiu gozari-* what quantity good is *masŭ?* | How much do you require? |
| *Dōka o negai* somehow (hon.) beg *mōshimasu.* (humble word.) | Please do, I beg of you. |
| *Dō iu hanashi de* how called talk (predicate) *gozarimasu ka?* is ? | What is it all about? |
| *Donata de gozaimasŭ?* who is | Who is there? (polite.) |
| *Donnani ureshi ka shirema-* how much joyful ? cannot *senŭ.* know | I cannot tell you how delighted I am. |
| *Dō shĭyō?* how shall do | What shall I do? |
| *Dore! dore! kore desŭ ka?* which which this is ? | Let me see! let me see! is it this one? |

| | |
|---|---|
| *Doann yōsu ka to* state of affairs ? *omotte.* thinking | Wondering what the state of affairs was. |
| *Ima kokoro-atari wa nai ga,* now mind hit is not *idzure tadzunete mimashō.* having inquired will see | At present I have nobody in view but at all events I will make inquiries. |
| *Dō nasaimasŭ ?* how do | What do you propose to do ? |
| *Dō ka nasaimashĭta ka ?* somehow have done ? | Is anything the matter with you ? |
| *Sono shōgun wa* Napoleon that general *to dochi ga tsuyō gozaimasŭ ?* and which strong is | Which is the stronger—that general or Napoleon ? |
| *Dō kangayete mo.* how having thought even | No matter how I think over it. |

§ 25. *Na*, 'what.'

*Nani*, 'what,' is used of inanimate objects only. There is no adjective form. *Nani no*, usually contracted into *nan-no* or *dono*, is used instead.

*Naze*, 'why,' is for *na-zo-ye*, *zo* being an emphatic and *ye* an exclamatory particle. See Chap. X.

*Nanihodo*, contracted into *nambo*, is used by the Japanese of the central and western provinces instead of the familiar *ikura*, 'how much,' of Tokio.

## Examples of *nani* etc.

| | |
|---|---|
| *Nanda* (for *nani de aru*) ? | What is it ? or what is the matter ? |
| *Kono mono wa nanda ?* this thing what is | What is this thing ? |
| *Sono gunkan wa nan'* that man-of-war what *to iu ?* called | What is that man-of-war called ? |

| | |
|---|---|
| *Nani shi ni kita?*<br>what do to have come | What have you come to do?<br>what has brought you here? |
| *Nani? suguni mŭma wo hii-*<br>what at once horse having<br>*te koi.*<br>led come | What (nonsense)! lead the horse here at once. |
| *Nannara* (for *nani nareba*)<br>because it is what<br>*watakŭshi mo hima desŭ kara,*<br>I leisure is because<br>*o tomo wo itashĭte-*<br>(hon.) accompany having done<br>*mo yoroshiu gozaimasŭ ka?*<br>even good is ? | Well then! as I have nothing to do, have you any objections to my accompanying you? |
| *Nani shiro issho*<br>what do(imperative) together<br>*ni iki nasai.*<br>go (polite imperative) | Suppose you go along with me. |
| *Bimbō da nan'to iu kokoro*<br>poor what called heart<br>*wo haishĭte.*<br>giving up | Putting away the feeling that I was poor or anything of that sort. |
| *Yūbin-bato ni shi-komu to ka*<br>post-pigeon as train that ?<br>*nani to ka itte.*<br>something that ? saying | Saying he was training it as a carrier pigeon or something of that sort. |
| *Nanno go yō desŭ ka?*<br>what (hon.) business is ? | What is your business? |
| *Nani to ka shiyō wa ari-*<br>do manner will<br>*masumai ka*<br>not be ? | Is there nothing which can be done? |
| *Naze hayaku konai?*<br>why quickly not come | Why don't you come quickly? |
| *Naze to iyeba.*<br>why if say | To explain the reason why. |

*Nani*, in the combination *nan'desŭ* 'what is it' and similar phrases, is constantly introduced by some speakers in a meaningless way, something like our 'don't you know.'

§ 26. INDEFINITE PRONOUNS.—By the addition of the particles *ka*, *mo*, *demo*, *zo*, interrogative pronouns become indefinite pronouns.

*Dare ka*, 'somebody.'

### Example.

*Dare ka shĭta ni matte oru.* Somebody is waiting below.
below waiting remains

*Dare mo*, 'anybody,' is generally used with a negative verb.

### Examples.

*Dare mo shiranŭ.* Nobody knows.

*Dare ye mo iwanai yo.* You don't tell anybody.
to even not say (imperative.)
(emph. part.)

*Dare de mo* means 'any one whatever.'

### Example.

*Dare de mo yoroshiu gozarimasŭ.* Anybody whatever will do.
good is

*Dore mo*, 'any one,' *dore de mo*, 'any one whatever,' are used in a similar way to *dare mo* and *dare de mo*.

*Nani ka*, 'something,' anything.'

### Examples.

*Kono hako no naka ni nani ka haitte iru ka?* Is there anything in this box?
box inside
having entered is?

*Kojiki ni nani ka o yari nasare.* Give something to the beggar.
beggar to give do

*Nani mo*, 'anything at all,' is used with negative verbs.

Example.

*Nani mo gozarimasenŭ.* There is nothing at all.

*Nanĭ de mo*, 'anything whatever.'

Examples.

*Kono musŭme wa nanĭ de mo taberu.* This girl eats anything whatever.
girl
eats

*Nani de mo shitte iru.* He knows every thing.

*Nanĭ zo*, usually contracted into *nanzo*, 'something or another,' 'any.'

Example.

*Nanzo omoshiroi shimbun gozarimasenŭ ka?* Have you not some diverting news to tell me?
diverting news
is not

In the same way interrogative adverbs may become indefinite, as *doko* 'where,' *dokka* (for *doko ka*) 'somewhere,' *dokodemo* 'anywhere.'

Example.

*Doko ka de mita yō ni omoimasŭ.* I think I have seen (him) somewhere.
seen manner
think

§ 27. Reflexive Pronouns.—*Jibun*, 'self,' *jibun no*, 'one's own,' is the commonest reflexive pronoun in the Japanese spoken language. It is sometimes replaced by *jishin* or *onore*. *Waga* means 'one's own' in the phrases *waga ko*, 'one's own child,' *waga kiōdai*, 'one's own brothers and sisters,' *waga kuni*, 'one's own country,' and perhaps some others.

## Examples of *jibun* etc.

*Jibun de dekinai kara* — Because I can't do it by myself, help me please.
can't because
*tetsŭdatte kudasare.*
lending hand give

*Jibun ga warui.* — It is his own fault.
himself is bad

*Tegami wa yō ni tatanai;* — A letter is of no use; go and talk to the man himself.
letter use stands not
*jishin ni itte o hanashi nasare.*
going speak do

*Go jibun no toki de* — It will do at your own time.
(hon.) own time at
*yoroshiu gozarimasŭ.*
good it is

*Yokei na o sewa da:* — I don't want your assistance; brush the flies from your own head.
needless (hon.) trouble it is
*jibun no atama no hai wo oye.*
own head flies drive off

*Samukute, jibun no te da ka* — It is so cold, I don't know whether they are my own hands or what they are.
being cold own hand is ?
*nan'da ka wakaranŭ.*
what is ? is not clear

*Jibun no inochi wo sŭtete,* — Throwing away his own life, he aided others.
life abandoning
*hĭto wo tasŭkemashĭta.*
aided

Observe the force of *hĭto* in this sentence.

For 'each other,' 'one another,' Japanese use the adverb *tagai ni* which means 'mutually.'

## Examples.

*Tagai ni mite orimashĭta.* — They looked at one another.

*Tagai ni tasŭkeru.* — They assist each other.

§ 28. Relative Pronouns—The Japanese language has no relative pronouns. To express the same idea, the verb of the relative clause is put before the word to which the relative pronoun refers. In the case of passive verbs a

similar construction is found in English. Thus, for 'the man who was murdered,' we may say, 'the murdered man,' which corresponds exactly to the Japanese phrase, *korosareta hĭto*.

## Examples.

*Anata ga o uri nasatta jōkisen.* The steamer which you sold.
sell did steamer

*Sakujitsu katta hobune.* The sailing vessel which (we) bought yesterday.
yesterday bought sailing-ship

*Hayaku susumu fune.* A ship which sails fast, or a fast sailing ship.
quick advance ship

*Nihon go wakara-nŭ hĭto.* A man who does not understand Japanese.
Japan language not understand man

Instead of *koroshĭta hĭto*, 'the man who killed,' *korosareta hĭto*, 'the man who was killed,' it is possible to say *koroshĭta tokoro no hĭto*, *korosareta tokoro no hĭto*, *tokoro* meaning 'place,' but this construction can hardly be said to belong to the colloquial language. Such phrases, however, as *kiita tokoro ni yotte*, 'according to what I have heard,' are not unfrequent.

§ 29. Other Pronominal words:—

*Hĭto* 'man'. *Hĭto* is used in a similar way to the German *man*, the French *on*, and the English 'one' or 'people.' It may also mean 'other people.'

## Examples.

*Hĭto wo baka ni shĭte, ikenai.* You should not make fools of people.
people fool to making cannot go

*Hĭto ga iu no ni.* According to what people say.
say in

| | |
|---|---|
| *Hĭto no kodomo.* children | Other people's children. |

*Mina*, 'all,' is used either alone or after a noun.

| | |
|---|---|
| *Mina kareta.* | They have all withered. |
| *Ki ga mina kareta.* | The trees have all withered. |
| *Mina de ikutsŭ?* | How many in all? |
| *Mina san yoku irasshai-* all Mr. well (hon.)come *mashĭta.* (past) | You are all welcome, Gentlemen. |

*Ika* (root) 'how' is only found in a few combinations such as *ikani* or *ikaga*, 'how,' *ikahodo*, 'how much.'

*Iku*, 'what number,' appears in the following combinations—*ikutsŭ*, 'how many,' *ikura*, 'how much,' *ikumai*, 'how many flat objects,' *ikuhon*, 'how many cylindrical objects,' *ikuka*, 'how many days, *ikutari* or *ikunin*, 'how many men,' and other similar phrases.

*Itsu*, 'when,' is found alone and in the combinations *itsuzo*, 'at some time or another,' *itsuka*, 'on some day or another,' *itsu mo* or *itsu demo*, 'at any time at all,' 'always.'

*Rĭō-hō*, lit. 'both sides,' is used for 'both,' but *dochira mo* is commoner.

# CHAPTER V.

## NUMERALS.

§ 30. The Japanese language has two series of numerals, one consisting of original Japanese words, the other borrowed from the Chinese. The Japanese series extends no further than the number ten, after which Chinese numerals only are used.

List of Numerals :—

| | JAPANESE. | CHINESE. |
|---|---|---|
| 1 | *Hitotsŭ.* | *Ichi.* |
| 2 | *Fŭtatsŭ.* | *Ni.* |
| 3 | *Mitsŭ.* | *San.* |
| 4 | *Yotsŭ.* | *Shi.* |
| 5 | *Itsutsŭ.* | *Go.* |
| 6 | *Mutsŭ.* | *Roku.* |
| 7 | *Nanatsŭ.* | *Shichi.* |
| 8 | *Yatsŭ.* | *Hachi.* |
| 9 | *Kokonotsŭ.* | *Ku.* |
| 10 | *Tō.* | *Jiu.* |
| 11 | | *Jiu ichi.* |
| 12 | | *Jiu ni.* |
| 20 | | *Ni jiu.* |
| 21 | | *Ni jiu ichi.* |
| 30 | | *San jiu.* |
| 100 | | *Hiaku.* |
| 200 | | *Ni hiaku.* |
| 300 | | *Sam biaku.* |
| 600 | | *Rop piaku.* |
| 800 | | *Hap piaku.* |
| 1,000 | | *Sen.* |
| 10,000 | | *Man.* |

Larger numbers are expressed by multiples of *man*. Ex. 150,000, *jiu go man*; a million, *hiaku man*. Consecutive numerals follow the same order as in English. Ex. 1868. *sen hap piaku rokujiu hachi*.

*Riō* 'both' is sometimes used instead of *ni* 'two' as in the phrase *riō san nin*, 'two or three persons.'

*Naña jiu* is sometimes used instead of *shichi jiu*, 'seventy,' in such phrases as *nana jissen* 'seventy cents.'

§ 31. The following rules are to be observed in the use of numerals:—

1. The only cases in which the Chinese numerals under eleven are employed are alone or before uncompounded or monosyllabic nouns of Chinese origin. Ex. *Jiu go kin*, 'fifteen catties;' *roku nin*, 'six men;' *hap piaku* (for *hachi hiaku*), 'eight hundred.' The letter changes which take place will be best understood from the numerous examples in § 32 and elsewhere.

2. The Japanese numerals when prefixed to nouns of Japanese origin lose the final syllable *tsŭ*.

*Tsu* is really an old possessive particle.

Examples.

| | |
|---|---|
| *Fŭta hako.* | Two boxes. |
| *Mi tsutsumi.* | Three parcels. |
| *Yo hiro.* | Four fathoms. |

3. The possessive particle *no* is sometimes introduced between the numeral and the noun. Ex. *Fŭtatsŭ no mono*, 'two things.'

4. The numeral is very often placed after the noun.

### Examples.

| | |
|---|---|
| *Yama fŭtatsŭ.* | Two mountains. |
| *Mikan yotsŭ.* | Four oranges. |

5. The numeral may stand by itself.

### Example.

| | |
|---|---|
| *Ikutsŭ aru?* | How many are there? |
| *Jiu ichi gozarimasŭ.* | There are eleven. |

§ 32. Auxiliary Numerals. — It is comparatively seldom that the numeral is joined immediately to the noun. What may be called Auxiliary Numerals are much in use. They correspond to the English phrases, '*six head* of cattle,' '*four brace* of partridges,' '*two pair* of shoes.'

### Examples.

| | |
|---|---|
| *Kami ichimai.* | One sheet of paper. |
| *Hakimono issoku* (for *ichi soku*). | One pair of shoes. |
| *Akindo jiu ichi nin.* | Eleven merchants (*lit.* merchants—eleven men). |

Most of these auxiliary numerals are of Chinese origin, and fall under Rule 1 of the preceding section. A few are Japanese words, and fall under Rule 2 as *kura hito tomai*, 'one godown.' They are commonly placed after the noun, but a construction similar to that described in Rule 3 is also admissible. Ex. *Sannin no akindo*, 'three merchants.'

These numerals are in daily use, and a knowledge of some of them is absolutely necessary.

The most common are:—

| | FOR ANIMALS. | FOR MEN. | FOR BIRDS. |
|---|---|---|---|
| | *Hiki.* | *Nin.* | *Wa.* |
| 1. | *Ip piki.* | *Ichi nin* or *hitori.* | *Ichi wa.* |
| 2. | *Ni hiki.* | *Ni nin* or *fütari.* | *Ni wa.* |
| 3. | *Sam biki.* | *San nin.* | *Sam ba.* |
| 4. | *Shi hiki.* | *Yottari* or *yo* nin.* | *Shi wa.* |
| 5. | *Go hiki.* | *Go nin.* | *Go wa.* |
| 6. | *Rop piki.* | *Roku nin.* | *Roku wa.* |
| 7. | *Shichi hiki.* | *Shichi nin.* | *Shichi wa.* |
| 8. | *Hachi hiki.* | *Hachi nin.* | *Hachi wa.* |
| 9. | *Ku hiki.* | *Ku nin.* | *Ku wa.* |
| 10. | *Jip piki.* | *Jiu nin.* | *Jip pa.* |
| | *&c.* | *&c.* | *&c.* |

FOR LONG AND ROUND ARTICLES, SUCH AS BOTTLES, PENCILS, TREES, ETC.

*Hon.*

1. *Ip pon.* 2. *Ni hon.* 3. *Sam bon.* 4. *Shi hon.*
5. *Go hon.* 6. *Rop pon.* 7. *Shichi hon.* 8. *Hachi hon.*
9. *Ku hon.* 10. *Jip pon. &c.*

FOR BROAD FLAT OBJECTS, SUCH AS DOLLARS, SHEETS OF PAPER, CLOTHING, ETC.

*Mai.*

1. *Ichi mai.* 2. *Ni mai.* 3. *Sam mai.* 4. *Yo mai.*
5. *Go mai.* 6. *Roku mai.* 7. *Shichi mai* 8. *Hachi mai.*
9. *Ku mai.* 10. *Jiu mai. &c.*

---

* *Shi* is avoided in many combinations because it also means 'death,' a word of ill omen, and the Japanese numeral *yo* used instead before Chinese words.

| FOR HOUSES. | FOR SHIPS. | GLASSES OF WINE, CUPS OF TEA, ETC. | SHOES. |
|---|---|---|---|
| *Ken.* | *Sō.* | *Hai.* | *Soku.* |
| 1. *Ik ken.* | *Is sō.* | *Ip pai.* | *Is soku.* |
| 2. *Ni ken.* | *Ni sō.* | *Ni hai.* | *Ni soku.* |
| 3. *San gen.* | *San zō.* | *Sam bai.* | *San zoku.* |
| 4. *Shi ken.* | *Shi sō.* | *Shi hai.* | *Shi soku.* |
| 5. *Go ken.* | *Go sō.* | *Go hai.* | *Go soku.* |
| 6. *Rok ken.* | *Roku sō.* | *Roku hai.* | *Roku soku.* |
| 7. *Shichi ken.* | *Shichi sō.* | *Shichi hai.* | *Shichi soku.* |
| 8. *Hachi ken.* | *Hachi sō.* | *Hachi hai.* | *Hachi soku.* |
| 9. *Ku ken.* | *Ku sō.* | *Ku hai.* | *Ku soku.* |
| 10. *Jik ken.* | *Jis sō.* | *Jip pai.* | *Jis soku.* |
| 11. *Jiu ik ken.* | *&c.* | *&c.* | *&c.* |

FOR *JINRIKISHA* AND *KAGO*.

| *Chō* | or | *Dai.* |
|---|---|---|
| *It chō* | | *Ichi dai.* |
| *Ni chō* | | *Ni dai.* |
| *San chō* | | *San dai.* |
| *Shi chō* | | *Yo dai.* |
| *Go chō* | | *Go dai.* |
| *Roku chō* | | *Roku dai.* |
| *Shichi chō* | | *Shichi dai.* |
| *Hat chō* | | *Hachi dai.* |
| *Ku chō* | | *Ku dai.* |
| *Jit chō* | | *Jiu dai.* |

For carriages the numeral is *ichi riō, ni riō* etc.; for books (vols.) *is satsu, ni satsu,* (copies) *ichi bu, ni bu* etc.; for mats, *ichi jō, ni jō* etc.

§ 33. Ordinal Numbers.—The ordinals are formed by prefixing the word *dai* or affixing *ban* to the Chinese numerals.

| | | | |
|---|---|---|---|
| 1st. | *Dai ichi* | or | *Ichi ban.* |
| 2nd. | *Dai ni* | ,, | *Ni ban.* |
| 3rd. | *Dai san* | ,, | *Sam ban.* |
| 4th. | *Dai shi* | ,, | *Yo ban.* |
| 5th. | *Dai go* | ,, | *Go ban.* |
| | *&c.* | | *&c.* |

The ordinals precede the noun, the possessive particle *no* being introduced between.

## Examples.

| | |
|---|---|
| *Dai ichi no yaku.* | The first, or highest office. |
| *Ni ban no fune.* | The second ship. |

*Dai ichi*, *ichi ban* mean literally 'number one.' *Me* is often added after *ban*, as *ni ban me no fune*, 'the second ship.'

§ 34. Fractions.—Fractional quantities are expressed in the following manner: 21-100ths is *hiaku bun no ni jiu ichi*, (lit. of one hundred parts twenty one.) The *no* is commonly omitted, and *bu* substituted for *bun*. Thus for 'one third' the speaker has a choice between *sam bun no ichi* and *sam bu ichi*. When there is no denominator expressed, it is understood that tenths are meant.

## Examples.

| | |
|---|---|
| *Hachi bu.* | Eight tenths. |
| *Shichi bu sam bu ni wake-* having | Divide it into seven tenths and three tenths. |
| *te o kure.* divided give | |

One half is *han*, or *ham bun*. One third and one fourth are sometimes *mitsŭ ichi* and *yotsŭ ichi*. These particular forms have been sanctioned by usage, but as a general rule Japanese and Chinese numerals cannot be combined in this way.

## § 35. Examples of Numerals.

*Sono kasa wa ikura? He;* that umbrella how much
*ippon wa gojissen de gozari-* one piece fifty cents is
*masŭ ga; sambon o kai* three pieces (hon.) buy
*nasareba, ichi yen nijissen ni* if do one twenty cents to
*itashimashō.* will make

How much is that umbrella? One is fifty sen but if you buy three, I will make them one yen twenty sen.

*Hito tsutsumi ni hiaku* one package in hundred
*mai dzutsu haitte imasŭ.* piece each having entered is

There are one hundred (dollars, shirts, or other flat objects,) in each package.

*Sore wa fŭta tsŭki maye no* that two month before
*koto da.* thing is

That is a thing of two months ago.

*Mina de ikutsŭ?* altogether how many

How many altogether?

*Nanatsŭ gozarimasŭ.*

There are seven.

*Konnichi dora no sōba* to-day dollar rate of ex-
*wo kiita ka?* change have heard ?

Have you heard what the rate of exchange for dollars is to-day?

*He, hiaku mai ni hiaku* Yes, hundred piece in hundred
*jiu yen de gozarimasŭ.* ten are

Yes, it is 110 yen for 100 dollars.

*Kore yori nan' ri hodo aru?* this from what quantity is

How many *ri* is it from here?

*Shichi hachi ri hoka* (or *shika*) *wa gozarimasenŭ.*
seven eight other is not

It is not more than seven or eight *ri*.

*Ni san gen.*
two three houses

Two or three houses.

*Shi go nichi.*

Four or five days.

*Nan' doki desŭ?* or *Nan' ji desŭ?*

What o'clock is it?

*Kare kore yoji de gozarimasŭ.*
that this

It is just about four o'clock.

*Iku iro arimasŭ ka?*
how many colours are ?

How many kinds are there?

*Sōtai de kokono iro gozarimasŭ.*
all in nine colours there are

In all, there are nine kinds.

*Midzu wo hito kuchi kurero.*
Water one mouth give

Give me a mouthful of water.

*Hitotsŭ no samatage ga aru.*
one obstacle there is

There is one obstacle.

*Ju-nin to-iro.*
10 men 10 colour

As many men, as many minds.

# CHAPTER VI.

## THE VERB.

§ 36. The verb in Japanese has no means of expressing distinctions of number or, except indirectly, of person. *Kasu*, for instance, may mean, 'I lend,' 'thou lendest,' 'he lends,' 'we, you, or they lend,' according to circumstances.

In the spoken language there are two conjugations of verbs. The following table shows the terminations of the principal parts in each conjugation:—

| | CONJ. I. | CONJ. II. |
|---|---|---|
| Stem | *i* | *e* or *i* |
| Base for Negative and Future forms | *a* | *e* or *i* |
| Present Indicative | *u* | *eru* or *iru* |
| Base for Conditional forms | *e* | *ere* or *ire* |

It is not altogether arbitrarily that these conjugations have been termed the 'first' and the 'second.' The great majority of underived verbs are conjugated according to the first conjugation; all passive and most causative and other derivative verbs belong to the second.

§ 37. Table showing the formation of the principal parts in different verbs:—

| | CONJUGATION I. | | | | | | | | CONJUG. II. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | lend | wait | be | write | pour | end | read | call | eat | can |
| Stem | *kashi* | *machi* | *ari* | *kaki* | *tsugi* | *shimai* | *yomi* | *yobi* | *tabe* | *deki* |
| Neg. Base | *kasa* | *mata* | *ara* | *kaka* | *tsuga* | *shimawa* | *yoma* | *yoba* | *tabe* | *deki* |
| Pres. Indic. | *kasu* | *matsu* | *aru* | *kaku* | *tsugu* | *shimau* | *yomu* | *yobu* | *taberu* | *dekiru* |
| Con. Base | *kase* | *mate* | *are* | *kake* | *tsuge* | *shimaye* | *yome* | *yobe* | *tabere* | *dekire* |

As the Japanese language does not possess the sounds *tu*, *ti* and *si*, *tsu*, *chi* and *shi* are substituted wherever they are required by the conjugation. This will explain several apparent irregularities in the above table.

The conjugation of *shimau* would be *shimawi*, *shimawa*, *shimawu*, *shimawe*, but, as is explained in § 1, *wi*, *wu* and *we* are unknown syllables in Japanese, being replaced by *i*, *u* and *ye*.

§ 38. To each of the principal parts of the verb, certain particles or terminations are annexed. In this way forms are produced in some degree similar to the moods and tenses of European grammars. These terminations are shown in the annexed tables.

It will be observed that in most cases they are merely tacked on to the verb without any change. This is what is called 'agglutination,' and owing to the prevalence of this method in Japanese it has been rightly called an agglutinative language. There are however several cases where something more than mere 'tacking on' has taken place. The future, *kasō*, which contains three elements, closely welded together, is an example. *Kasō* is for *kas*+*a*+*mu*, the root+sign of neg. base+future particle. *Matta*, the past tense of *matsu*, 'to wait,' is another case where the original elements have been so consolidated together as to be quite indistinguishable on a superficial examination. *Matta* is for *mach*+*i*+*te*+*ar*+*u*, i.e. the root+sign of stem+sign of participle+root of verb 'to be'+sign of indic. mood.

In some cases the terminations treated of in this chapter are really identical with particles described in Chapter IX.

Those readers who prefer the more old fashioned style of conjugation according to moods and tenses are referred to the table given at the end of this chapter, but they are recommended to master at least the principle of the formation of the various tenses before proceeding further.

## § 39. CONJUGATION I.

*Kasu*, to lend.

| | |
|---|---|
| Stem ..... | *Kashi*, lend. |
| Past Participle ..... | *Kashi te*, having lent or lending. |
| Past Tense ..... | ,, *ta*, (he) lent or has lent. |
| Conditional of do... | ,, *tareba*, if or when (he) lent, or has lent. |
| Hypothetical of do... | ,, *taraba*, if (he) had lent. |
| Probable Past ..... | ,, *tarō*, (he) probably lent. |
| Alternative Form.... | ,, *tari*, at one time lending. |
| Concessive Past .... | ,, *taredo*, though (he) lent. |
| Desiderative Adj. .... | ,, *tai*, (he) wishes to lend. |
| Polite Form ..... | ,, *masŭ*, (he) lends. |
| Negative Base ..... | *Kasa*. |
| Neg. of Pres. Indic... | *Kasa nŭ*, (he) does not lend. |
| Negative Past ..... | ,, *nanda*, (he) did not lend. |
| Neg. Conditional .... | ,, *neba*, if (he) does not lend. |
| Neg. Hypothetical .. | ,, *zu ba*, if (he) were not to lend. |
| Neg. Concessive .... | ,, *nedo*, though (he) does not lend. |
| Neg. Participle .... | ,, *de* or *zu*, not lending. |
| Hypothetical ..... | ,, *ba*, if (he) were to lend. |
| Neg. Adjective ..... | ,, *nai*, (he) does not lend. |
| Future ..... | *Kasō*, (he) will lend. |
| Present Indicative .. | *Kasu*, (he) lends. |
| Neg. Imperative .... | *Kasu na*, do not lend. |
| Neg. Future ..... | ,, *mai*, (he) will not lend. |
| Conditional Base .... | *Kase*. |
| Imperative ..... | *Kase*, lend. |
| Conditional ..... | ,, *ba*, if (he) lend. |
| Concessive..... | ,, *do*, though (he) lend. |

## § 40. CONJUGATION II.

*Taberu*, to eat.

| | |
|---|---|
| Stem ..... | *Tabe*, eat. |
| Past Participle ..... | *Tabe te*, having eaten or eating. |
| Past Tense ..... | ,, *ta*, (he) ate. |
| Conditional of do. .. | ,, *tareba*, if or when (he) ate, or has eaten. |
| Hypothetical of do. .. | ,, *taraba*, if (he) had eaten. |
| Probable Past ..... | ,, *tarō*, (he) has probably eaten. |
| Alternative Form.... | ,, *tari*, at one time eating. |
| Concessive Past .... | ,, *taredo*, though (he) ate. |
| Desiderative Adj..... | ,, *tai*, (he) wishes to eat. |
| Polite Form ..... | ,, *masŭ*, (he) eats. |
| Imperative ..... | ,, *ro*, eat! |
| Negative Base ..... | *Tabe*. |
| Neg. Pres. Indic. .... | *Tabe nŭ*, (he) does not eat. |
| Neg. Past Indic. .... | ,, *nanda*, (he) did not eat. |
| Neg. Conditional .... | ,, *neba*, if (he) do not eat. |
| Neg. Hypothetical .. | ,, *zuba*, if (he) were not to eat. |
| Neg. Concessive .... | ,, *nzdo*, though (he) does not eat. |
| Neg. Participle .... | ,, *de* or *zu*, not eating. |
| Hypothetical ..... | ,, *ba*, if (he) were to eat. |
| Neg. Adjective ..... | ,, *nai*, (he) does not eat. |
| Neg. Future ..... | ,, *mai*, (he) will not eat. |
| Future ..... | ,, *yō*, (he) will eat. |
| Present Indicative .. | *Taberu*, (he) eats. |
| Neg. Imperative .... | *Taberu na*, do not eat. |
| Conditional Base .... | *Tabere*. |
| Conditional ..... | *Tabere ba*, if (he) eat. |
| Concessive ..... | ,, *do*, though (he) eat. |

§ 41. The following examples show the letter-changes which take place when the stems of verbs of the first conjugation ending in *chi*, *ri*, *ki*, *gi*, *i* preceded by a vowel, *mi* or *bi* come before the terminations *te*, *ta*, *tareba*, *tara*, *taraba*, *tarō*, *tari*, and *taredo*.

*Machi-te* becomes *matte*, *machita matta*, etc.
*Ari-te* ,, *atte*.
*Kaki-te* ,, *kaite*.
*Tsugi-te*. ,, *tsuide* or *tsuite*.
*Shimai-te* ,, *shimatte*.
*Omoi-te* ,, *omotte*.
*Yomi-te* ,, *yonde*.
*Yobi-te* ,, *yonde*.

Exception:—*Iki-te* (*iku* 'to go') becomes *itte* not *iite*.

§ 42. Irregular verbs. *Kuru* 'to come,' *suru* 'to do' and the polite auxiliary *masŭ* are somewhat irregular. Their conjugation is given below.

For the future of *kuru*, *koyō* is best. *Kiyō*, which is also used, is not so good. *Kō* is sometimes heard in the phrase *itte kō ka*, 'having gone shall I come.'

Instead of *shō*, the future of *suru*, 'to do,' *seyō* is sometimes heard, and for the negative future *semai*, some people say *sumai* or *shimai*. But these forms are less correct than those given in the tables.

*Masŭ* has no desiderative form. Instead of *ikimashĭtai*, we must say *ikitō gozaimasŭ* 'I wish to go.' *Mase* (imperative) is often pronounced *mashi* by careless speakers. *Masuru* is more formal, and less common than *masŭ*.

*Masŭ* is not now in use as a separate word, but only combined with other verbs to form polite tenses.

§ 43. *Kuru*, to come.

| Stem ..... | *Ki.* | come. |
|---|---|---|
| Past Participle.... | *Ki te* | coming or having come. |
| Past Tense ..... | ,, *ta* | (he) came, or (he) has come. |
| Conditional of do. .. | ,, *tareba* | if or when (he) came. |
| Hypothetical of do. | ,, *taraba* | if (he) had come. |
| Probable Past .... | ,, *tarō* | (he) has probably come. |
| Alternative ..... | ,, *tari* | at one time coming. |
| Concessive of Past. | ,, *taredo* | although (he) came. |
| Desiderative Adj. .. | ,, *tai* | (he) wishes to come. |
| Polite Form ..... | ,, *masŭ* | (he) comes. |
| Negative Base .... | *Ko* | ——— |
| Neg. of Pres. Indic. | *Ko nŭ* | (he) does not come. |
| Neg. of Past Indic. | ,, *nanda* | (he) did not come. |
| Neg. of Conditional. | ,, *neba* | if (he) does not come. |
| Neg. of Hypothet. | ,, *zuba* | should (he) not come. |
| Neg. of Concessive. | ,, *nedo* | though (he) do not come. |
| Neg. Participle .... | ,, *de, zu* | not coming, or without coming. |
| Hypothetical ..... | ,, *ba* | should (he) come. |
| Neg. Adjective .... | ,, *nai* | (he) does not come. |
| Neg. of Future .... | ,, *mai* | (he) will not come. |
| Future..... | *Kō* or *koyō* | (he) will come. |
| Imperative ..... | *Koi* | come ! |
| Present Indicative.. | *Kuru* | (he) comes. |
| Neg. Imperative .. | *Kuru na* | do not come ! |
| Conditional Base .. | *Kure* | ——— |
| Conditional ..... | *Kure-ba* | if (he) comes. |
| Concessive ..... | ,, *do* | though (he) comes. |

## § 44. *Suru*, to do.

| Stem ..... | *Shi* | do. |
|---|---|---|
| Past Participle .... | *Shi te* | doing or having done. |
| Past Tense ..... | ,, *ta* | (he) did or has done. |
| Conditional of do. .. | ,, *tareba* | if or since (he) did. |
| Hypothetical of do. | ,, *taraba* | if (he) had done. |
| Probable Past .... | ,, *tarō* | (he) probably did. |
| Alternative ..... | ,, *tari* | at one time doing. |
| Concessive Past .. | ,, *taredo* | though (he) did. |
| Desiderative Adj. .. | ,, *tai* | (he) wishes to do. |
| Polite Form ..... | ,, *masu* | (he) does. |
| Imperative ..... | ,, *ro* | do! |
| Neg. Adjective .... | ,, *nai* | (he) does not or will not do. |
| Negative Base .... | *Se.* | ——— |
| Neg. of Pres. Indic. | *Se nu* | (he) does not do. |
| Neg. of Past Indic. | ,, *nanda* | (he) did not. |
| Neg. of Conditional. | ,, *neba* | if (he) does not. |
| Neg. of Hypothetical | ,, *zuba* | should (he) not do. |
| Neg. of Concessive. | ,, *nedo* | though (he) do not. |
| Neg. Participle .... | ,, *de* or *zu* | not doing, or without doing. |
| Hypothetical .... | ,, *ba* | should (he) do. |
| Neg. Future ..... | ,, *mai* | (he) will not do. |
| Future..... | *Shō* | (he) will do. |
| Pres. Indicative.... | *Suru* | (he) does. |
| Neg. Imperative .. | *Suru na* | do not! |
| Conditional Base .. | *Sure* | ——— |
| Conditional ..... | *Sure ba* | if (he) does. |
| Concessive ..... | ,, *do* | though (he) does. |

§ 45. *Masŭ*, to be.

| Stem ..... | *Mashi* | be. |
|---|---|---|
| Past Participle .... | *Mashĭ te* | being or having been. |
| Past Tense ..... | ,, *ta* | (he) was or has been. |
| Conditional of do. .. | ,, *tareba* | if or since (he) was. |
| Hypothetical of do. | ,, *taraba* | if (he) had been. |
| Probable Past .... | ,, *tarō* | (he) probably was. |
| Alternative ..... | ,, *tari* | at one time being. |
| Concessive Past .. | ,, *taredo* | though (he) was. |
| Desiderative Adj. .. | Wanting | ——— |
| Polite Form ..... | Wanting | ——— |
| Negative Base .... | *Mase* | ——— |
| Neg. of Pres. Indic. | *Mase-nŭ* | (he) is not. |
| Neg. of Past Indic. | ,, *nanda* | (he) was not. |
| Neg. of Conditional. | ,, *neba* | if (he) is not. |
| Neg. of Hypothetical | ,, *zuba* | should (he) not be. |
| Neg. of Concessive. | ,, *nedo* | though (he) is not. |
| Neg. Participle .... | ,, *de* or *zu* | not being. |
| Hypothetical .... | ,, *ba* | should (he) be. |
| Neg. Adjective .... | Wanting | ——— |
| Future..... | *Mashō* | (he) will be. |
| Imperative ..... | *Mase* | be! |
| Present Indicative.. | *Masŭ* or *masuru* | (he) is. |
| Neg. Imperative .. | *Masŭ-na!* | do not be! |
| Neg. of Future .... | ,, *mai* | (he) will not be. |
| Conditional Base .. | *Masure* | ——— |
| Conditional ..... | *Masure-ba* | if (he) is. |
| Concessive ..... | ,, *do* | though (he) is. |

§ 46. The Stem* or Indefinite form. *Kashi*, *tabe*.

1. As will have been seen from the above tables, the stem is used as a base to which some of the terminations are added.

2. The stem is used to form compounds with nouns, adjectives, or other verbs.

## Examples.

*Kashiya.* 'A house to let,' from *kashi*, stem of *kasu*, 'to lend,' and *ya*, 'a house.'

*Kimono.* 'Clothes,' from *ki*, stem of *kiru*, 'to clothe,' and *mono*, 'a thing.'

*Migurushi.* 'Ugly,' from *mi*, stem of *miru*, 'to see,' and *kurushi*, painful, 'distressing.'

*Arigatai.* 'It is difficult to be' (I am much obliged), from *ari*, stem of *aru*, 'to be' and *katai*, 'hard, 'difficult.'

*Buchikorosu.* 'To beat to death,' from *buchi*, stem of *butsu*, 'to beat,' and *korosu*, 'to kill.'

*Shiageru.* 'To finish,' from *shi*, stem of *suru* 'to do,' and *ageru*, 'to raise.'

*Sora wa kumotte imasŭ* The sky is clouded; it looks like rain.
sky clouded is
*kara, furi-sōna ambai desŭ.*
because fall state

* The form which in previous editions of this work was termed the Root is now called the Stem or Indefinite Form for reasons which have been very convincingly put by Mr. B. H. Chamberlain in a short paper read before the Asiatic Society of Japan, to which I am indebted for this improvement. It is possible, however, that such stems as *kashi* are after all really roots, the *i* not being a termination but merely a sound added in order to comply with the rule that in Japanese every syllable must end with a vowel.

*Yō sumi-shidai ni.* As soon as my business is finished.
business finish order in

*Deki shidai ni okurimashō.* I will send it as soon as it is made.
is made order will send

*Furi-sōna* (for *furi-sō-naru*), *sumi-shidai* and *deki-shidai* in these sentences should be regarded as compounds.

3. The stem is often a noun.

## Examples.

*O kamai nasaimasuna.* Please don't mind.
(hon.) care do not

*O wakari mo arimasŭmai ga.* — You will probably not understand, but—
(hon.) understanding will not be but

*Mō o kayeri ni natta.* He has already gone away.
already return has become

*Naka-naka o kiki-ire ga nakatta.* He utterly refused to listen to me.
middle-middle listen-take-in was not

*Kono shina mochi wa yoro-shĭ.* This article wears well.
this article hold is good

*Shimai ni natta.* It is finished.
end to has become

*Mi ni ikimashĭta.* I went to see.
see to went

*Kai ni kimashĭta.* I have come to buy.
buy to come

*Cha wo nomi nagara.* Whilst drinking tea.
tea drink whilst

Negative tenses are formed by prefixing the stem followed by the particle *wa* or *mo* to the negative forms of the verbs *suru* or *itasu*, 'to do.' These forms are more emphatic than the corresponding simple tenses of the verb,

and are in very common use. *Wa* in this position is commonly pronounced *ya*.

## Examples.

*Kono minato ni kakureta iwa ari wa* (or *ya*) *shinai ka?*
harbour hidden rock is do not ?
Are there no hidden rocks in this harbour ?

*Machi wa* (or *ya*) *shimasenŭ.*
wait do not
I won't wait.

*Daremo ori wa itashimasenŭ.*
any one remain does not
There is nobody here.

*Kamai ya shinai.*
care don't
I don't care.

*Mada ki ya shimasŭmai.*
yet come will not do
He can't have come yet.

*Shini wa itashimasŭmai.*
die will not do
He will not die.

4. The Stem is the subject of a rule of Syntax which is very important in the written language, and is occasionally exemplified in the spoken language.

*Rule.* When two or more consecutive clauses of a sentence contain verbs in the same mood and tense, the last verb only takes the distinctive termination of the mood and tense, and all those which precede are put in the stem or indefinite form, so called because it has no mood or tense of its own. In the case of Negative Forms, the indefinite form is the participle in *zu*.

This rule is the counterpart for verbs of the rule given for Adjectives in Chap. VII.

## Examples.

*Mame wo makeba, mame ga hayc, asa no tane wo makeba, asa ga dekiru.*
beans if sow beans grow hemp seed if sow hemp becomes.
If you sow beans, beans grow, and if you sow hemp seed, hemp grows.

*Watakŭshi no yōna bimbō-*
I sort of poor
*nin wa zeni no aru toki ni wa*
man cash is time
*kai, nai toki wa, kawanai.*
buy not time do not buy

A poor man like me buys when he has money, and does not buy when he has none.

*Tōkiō no hō ye o ide da to iu*
side go say
*hito mo ari, yappari uchi ni*
people are still home at
*o ide da to mo iu.*
also say

There are people who say that he is going to Tokio, and it is also said that he is going to stay at home.

*Miredomo, miyezu; kikedo-*
though see can't see though
*mo kikoyenai.*
hear cannot hear

Though they look, they cannot see; though they listen, they cannot hear.

The student should not attempt to imitate this construction, which is not very common in ordinary conversation. Instead of *haye, kai*, it is better to say *hayeru ga, kau ga*. For *ari, areba* is better, and for *miyezu, miyenai*.

§ 47. The Past Participle. *Kashite, tabete.*

The termination *te* of the past participle is really the stem of an obsolete verb *tsuru* 'to finish.' This accounts for its being occasionally like other stems used as a noun, as in the phrase *shitte no tōri* 'as you are aware.' It also follows that such phrases as *matte oru*, 'he is waiting,' are really examples of the rule of syntax given in the preceding section, *matte* being the Indefinite Form.

The term Past Participle is not free from objection, as this is by no means the only use of this form. It must sometimes be rendered by the present participle, and it sometimes has no reference to time, but describes the manner of the action of the verb which follows.

## Examples.

*Doko ye itte kita?* Where has he been to?
where having gone has come

*Motte kite age-* I will bring it for you.
having taken having come I
*mashō.*
will offer

*Kami wo kitte moratta.* I got my hair cut.
hair having cut received

*Dare ka Yokohama made* I want somebody to go to
somebody as far as Yokohama for me.
*itte moraitai.*
having gone I wish to receive

*Sono hagaki wo yonde* What did he say when he
that post-card having read read that post-card?
*nan'to itta?*
what said

*Mŭma ni wa notte miro; hĭto* Try a horse by riding him;
horse riding see man try a man by associating with
*ni wa sotte miro.* him.
associating see

*Yōji ga atte no tagiō.* A journey on business.
business being journey

*Tatte mo suwatte mo, nedan* It is as cheap sitting as
standing sitting price standing.
*wa onaji koto.*
same thing

*O furo ni itte mo* May I go to the bath?
bath having gone
*yoroshiu gozarimasŭ ka?*
good is ?

*Haitte mo daiji* It does not matter, even if
having entered great thing you come (or go) in.
*nai.*
is not

*Itte shimatta.* He has gone away.
having gone has finished

*Kashi wo tabete shimatta.* He has eaten all the cakes.
cakes eating has finished

*Amari tabete wa biōki ni naru.*
too much ill become
You will become ill if you eat too much.

The last example shows that the Past Participle with *wa* added may be used as equivalent to the Conditional Form in *eba*. *Te wa* is in the common Tokio dialect pronounced *cha*. *Te wa* has not always the force of the Conditional.

### Example.

*Nete wa imasenŭ.*
having lain down remains not
He is not gone to bed.

Note the difference in meaning between *kashīte kara*, 'after lending,' and *kashīta kara*, 'because he lent.'

§ 48. The Past Tense. *Kashīta, tabeta.*

The *ta* of the past tense is a shortened form of *taru*, which is itself contracted for *te-aru*, *te* being the termination of the past participle, and *aru* the verb 'to be.'

In the written language *taru* has a perfect signification, the simple past tense being indicated by the particle *shi* or *ki* added to the stem. These latter forms are obsolete in the spoken language, where *ta* is oftener a simple past than a perfect, although the latter use is not unknown. *Yokohama ye itta* may mean, either 'he went to Yokohama,' or 'he has gone to Yokohama.' If it is desired to bring out the perfect signification distinctly, the past participle with *oru* or *iru* is employed, as *Yokohama ye itte oru, itte iru* or *itteru*, 'he has gone to Yokohama,' lit. 'having gone to Yokohama he remains.'

Like the other tenses of the Indicative Mood, the Past Tense may stand to other words in the relation (1), of a Verb, as *ano hīto wa kita*, 'he came or has come,' (2),

of an Adjective,* as *kita hĭto*, 'the came man' i.e. 'the man who has come,' or (3), of a Noun, as *kita ni sōi nai* 'there is no mistake about his having come.'

## Examples of the Past Tense.

1. As a Verb.

| | |
|---|---|
| *Kiō kita.*<br>to-day came | He came to-day. |
| *Dō shimashĭta?*<br>how has done | What has happened to him? |

The past tense is sometimes used where in English the present is preferred, as *wakarimashĭta* 'I understand.'

2. As an Adjective.

| | |
|---|---|
| *Kono aida kashĭta kane.*<br>this interval lent money | The money I lent some days ago. |
| *Kesa tabemashĭta nashi.*<br>this morning ate pear | The pears I ate this morning. |
| *Kionen no fuyu watakŭshi no*<br>last year winter my<br>*tokoro ni kita hĭto.*<br>place came man | The man who came to my place in the winter of last year. |
| *Kane wo tameta uye de*<br>money collected upon<br>*kuni ni kaycru.*<br>country returns | He is going back to his country after he has amassed some money. |

The past tense, as an adjective, is frequently followed by the particle *no*.

## Examples.

| | |
|---|---|
| *Nita no yori wa yaketa no*<br>boiled than roast<br>*yoroshiu gozarimasŭ.*<br>good is | I prefer roast to boiled. |
| *Shinda no ja nai ka?*<br>dead is not? | Is it not a dead one? |
| *Ima jibun maitta no ga*<br>now time came<br>*warui ka?*<br>is bad? | Am I wrong to have come at this time? |

* Cf. § 28 Relative Pronoun.

*Shimbun no koto de kimashĭta sō desŭ.*
newspaper thing come it is

It seems they have come about the newspaper.

3. As a Noun.

*Itta ga yokatta.*
the having gone was good

I wish I had gone ('I am glad I went' would be *itta no wa yokatta*).

*Maketa ni chigai wa nai.*
the being beaten mistake is not

There is no mistake about his having been beaten.

*Tori-otoshĭta wo mireba.*
take dropped when saw.

When I looked at what he had dropped.

*Hiroi-totte kureta wa dō iu hĭto de atta?*
pick up having taken gave how called man was

What sort of a person was it who picked it up for me?

*Takke*, a contraction for *tari-keru* of the written language, is sometimes employed as a sort of past termination. It is however used only as a verb, and not as an adjective or noun, and generally indicates that the speaker is in doubt or trying to remember.

Examples.

*Ano otoko wa nan' to mōshimashĭtakke?*
that man what called

What *was* that man's name?

*Ā! sayō deshĭtakke!*
ah! thus it was

Ah! that is how it was!

*Chotto! nan' to ka iimashĭtakke; moshi o Kane don ka?*
a little what called suppose ?

I say! what is this your name is? Shall I say O Kane?

*Don* shows that it is a servant who is addressed.

§ 49. The Conditional and the Hypothetical Forms of the Past Tense. *Kashĭtareba, tabetareba.*

*Tareba, taraba* are for *te areba, te araba*. *Tareba* is commonly still further contracted into *tara*.

There was originally a distinction between *tareba* and *taraba*, the former relating to an event which has actually happened or is probable, the use of the latter implying that the event has not happened at all, or is put as a mere supposition. But this distinction is now lost and both forms are used indiscriminately, there being a tendency for *taraba* to fall out of use.

*Kashĭtareba* may mean not only 'if he lent,' but 'if he* had lent,' 'if he shall have lent,' 'since he has lent,' 'when he lent,' 'when he had lent,' 'when he shall have lent.'

The compound tense *kashĭta nara* is very generally used in much the same sense as *kashĭtareba*. *Nara* is here for *nareba*, the Conditional Present of *naru*, 'to be.'

## Examples of *tareba, taraba, tara* and *ta nara*.

*Sore ga wakattareba,*
that when have understood
*ato wa yasui.*
rest is easy

If (or when) we have understood that, the rest is easy.

*Tōkiō ye ikimashĭtareba*
when I have gone
*chūmon shimashō.*
order will do

As soon as I have gone to Tokio, I will order some.

*Sō mōshimashĭtareba, mina*
so when I said all
*okorimashĭta.*
flew into a passion

When I said so, they all flew into a passion.

*Benten wo tootara kaji ga*
when passed fire
*dekimashĭta.*
was made

When I passed Benten a fire broke out.

*Ittaraba, kayō na koto*
if had gone this kind of thing
*wa dekinai hadzu de*
not become necessity
*arimashĭta.*
was

If he had gone, nothing of this kind could have happened.

* It may be well to repeat here a remark which has been already made, viz., that the Japanese Verb has no person, and that where the pronoun 'he' is introduced in the English version, any other pronoun would do as well.

*Kitaraba taihen da.*
if should come great change is

It would be a terrible thing if he came.

*Shinimashĭtareba dō suru?*
if died how do

What would you do, if he died?

*Oya ga shinimashitara dō*
parents if died how
*shimashĭtarō?*
would have done

If his parents had died, what would he have done?

*Isshoni kitareba yok'atta.*
together if had come good was

It would have been well if he had come along with us.

*O! dare ka to omottara,*
oh! who while I thought
*Fujita kun ka.*
Mr. ?

Oh! I wondered who it was. Mr. Fujita?

*Iwanŭ to mōshitara,*
not say that when he said
*kanarazu iumai to*
certainly will not say that
*zonjimashĭta.*
thought

I thought he would not tell, when he had once said he would not.

*Kowashĭta nara, naze kowa-*
broke if why broke
*shĭta to watakŭshi ni koto-*
me to explana-
*wari wo iwanai ka?*
tion not say ?

If you broke it, why not let me know that you broke it?

§ 50. The Probable Past, or Perfect Future. *Kashĭtarō, tabetarō.*

The termination *tarō* of this tense is a contraction for *te arō*, *arō* being the future of *aru* 'to be.'

It is little used as a noun or adjective, although theoretically it might be so employed.

## Examples.

*Mō shimai ni narimashĭ-*
already finish will have
*tarō.*
become

It is probably (or will be) finished by this time.

*Dō iu wake de gozari-* What could have been the reason?
how called reason will have
*mashitarō?*
been

*Kimashitarō ka?* Do you think he has come?

*Detarō.* He has probably gone out.

*Sazo go taikutsu de gozari-* You must surely have found the time long.
surely ennui will have
*mashitarō.*
been

§ 51. The Alternative Form. *Kashitari, tabetari.*

The termination *tari* of this form is a contraction for *te ari.*

A Verb in this form is nearly always accompanied by one or more other verbs in the same form.

## Examples.

*Oya ni kokorodzukai kake-* He reformed his unfilial conduct in now giving anxiety to his parents, and now making them weep.
parents anxiety hung
*tari, oya wo nakasetari no fu-*
make weep un-
*kō wo aratameta.*
filial conduct reformed

*Kono ame ga futtari yandari* I don't like this weather, when it is alternately raining and leaving off.
this rain falling stopping
*suru tenki wa ki ni iranai.*
do weather mind not enter

*Tenugui ni tsutsundari tamoto* Wrapping up some in his towel and putting others into his sleeve.
towel wrapping up sleeve
*ye iretari shite.*
putting in doing

*Jitsu ni negattari kanattari* Indeed it is a case of no sooner asked for than granted.
truly begging granting
*de gozarimasu.*
is

*Anata wa hito wo koroshita-* If you have no wish to commit murder or robbery.
you people killing
*ri zoku wo hataraku kokoro wa*
robbery work heart
*arimasenu to.*
is not if

*Midzu wo kundari nani ka* Please draw water for me,
water drawing something and the like.
*shĭte o kure.*
doing give

The termination *tari* originally had no alternative meaning, and in some of the above phrases the alternative force is not very evident.

§ 52. The Concessive Past. *Kashĭtaredo, tabetaredo.*

This form is not much used, being replaced by *kashĭta to iyedo*, lit. 'though one say that (he) lent,' or more commonly still, by *kashĭta keredo*. *Mo* 'even' is often added to all these forms. 'Though' is the correct translation of the concessive terminations but it is usually more convenient to render them in English by placing 'but' at the beginning of the subsequent clause.

Example.

*Yohodo maye ni kane wo* I lent him money a long
much before money time ago, but he has not
*kashĭta keredo, mada kayeshi-* returned it yet.
lent although yet returned
*masenŭ.*
not

*Kashĭte mo* is also much used with nearly the same meaning, but it is of no special tense, and may be either present, past or future.

§ 53. Desiderative Adjective. *Kashĭtai, tabetai.* See Chap. VII.

§ 54. The Polite Form. *Kashimasu, tabemasu.* The conjugation of this form is given in § 45. For its use, see Chap. XII.

§ 55. The Negative Base. *Kasa, tabe* are not in use as separate words. This form has no meaning by itself.

§ 56. The Negative Present Indicative. *Kasanŭ*, *tabenŭ*.

The final *u* of this form is inaudible, except when very distinct pronunciation is aimed at. The Japanese themselves often omit it in writing the spoken language.

Instead of this form, the Tokio dialect generally prefers the Negative Adjective *kasanai*, *tabenai*. (See Chap. VII.)

Like the other tenses of the Indicative Mood, the Negative Present may be either a verb, an adjective or a noun. (See remarks on the Past Tense.)

## Examples.

1. As a Verb.

*Kane ga dekinŭ to, hō-* money is not made if all
*bō kara kaketori ga kuru d'arō.* sides from dun come will

If money is not procured, there will be duns coming from all quarters.

*Shiranŭ.*

I don't know.

*Are kiri* (pron. *arekkiri*) that cut off
*aimasenŭ.* not meet

I have never seen him since.

(The last example shows that this form is sometimes used where we have a past tense.)

*Sora! warawanŭ to mōshi-* that! not laugh having
*te, waratta de wa nai ka?* said laughed (pred.) is not?

There! have you not laughed after having said you would not?

(This example illustrates the principle that in Japanese there are no special forms for indirect narration. If a man says *warawanŭ* 'I won't laugh' the same word *warawanŭ* is used in repeating what he said, though in English we change 'will' into 'would.' For *warawanŭ* as a future see the section on the Future Form).

2. As an Adjective.

*Shiranŭ koto wa gozarima-* not-know thing is
*senŭ.* not

He certainly knows.

*Shiranŭ koto aru mono* not-know thing existing thing
*ka?* (vulgarly *monka*). is?

Don't tell me you don't know.

*Dekinŭ toki wa shikata ga nai.*
not-can-do time do-manner is not
If it can't be done, there is no help for it.

*Shiranŭ hito.*
A man whom I don't know. (also, a man who does not know.)

*Yeigo wakaranŭ hito.*
English words not-understand man
A man who does not understand English.

*Ichi nen mo tatanŭ uchi ni.*
one year even not-stand within
Before even a year had passed.

3. As a Noun.

*Shirimasenŭ de gozaimasŭ.*
not-know is
I don't know (a very humble form of expression used by people of the lower classes to their superiors).

*Dōmo shi ya shi nai kara nigenŭ de mo ii.*
any how do do not because the not-running-away even is good.
You needn't run away, I won't do anything to you.

*O ki ni iranŭ wo o naoshi nasare.*
(hon.) mind not-enter mend do
Correct what displeases you (in me).

A number of Compound Tenses are formed by adding *de arō*, *de atta*, etc., to the Negative Form (or the Neg. Adj.) taken as a noun.

Examples.

*Shiranŭ d'arō.*
not-knowing will be
He probably does not know.

*Kamawanŭ d'attarō.*
not-caring probably was
He probably did not care.

§ 57. The Negative Past. *Kasananda*, *tabenanda*. This form is usually replaced in the Tokio dialect by *kasanakatta*, *tabenakatta*, the predicate form of the negative adjectives

(*kasanaku tabenaku*) combined with the past tense of *aru*, 'to be,' the *u* final being elided before the *a* of *aru*.

*Kasanŭ* (or *kasanai*) *de atta* may also be used to express the same meaning.

## Examples.

| | |
|---|---|
| *Ikimasenanda.* | I did not go. |
| *Sonnani yasuku wa urananda* (or *uranakatta*).<br>so cheap did-not-sell | I did not sell it so cheap as that. |
| *Hanashi ni ukarete ki ga tsukananda.*<br>talk on floated mind not-stick | I was so taken up by the conversation that I did not notice it. |

A Japanese often uses the negative of the present tense or the negative adjective where the past seems to us more suitable. Thus, in answer to the question, Did you go? *O ide nasatta ka?* the reply will very likely be, *Ikimasenŭ*, for 'I did not go.'

This is particularly true in the case of indirect clauses or where the Negative Past, if used, would be an adjective or a noun.

## Examples.

| | |
|---|---|
| *Chūmon shĭta ka senŭ ka to iu koto wo hanashĭte otta.*<br>order did ? do not ? called thing talking remained | They were discussing the question of whether it had been ordered or not. (Note that the Japanese prefers the Active to the Passive construction). |
| *Kiō made itoma wo negawa-nai mono.*<br>to-day until leave not-request person | Those who have not resigned up till to-day. |

From the Negative Past are formed a Negative Past Alternative, *kasanandari*, *tabenandari*, a Negative Past Conditional, *kasanandareba*, *tabenandareba*, a Negative

Past Hypothetical, *kasanandaraba*, *tabenandaraba*, a Negative Past Concessive, *kasanandaredo*, *tabenandaredo*, and a Negative Probable Past, *kasanandarō*, *tabenandarō*. These forms have not been included in the scheme of conjugation, as most of them are not very common, and their formation is very simple. Like other negative forms they are frequently replaced by compound tenses formed with the help of the Negative Adjective.

§ 58. The Negative Conditional. *Kasaneba*, *tabeneba*.

These are the negative forms corresponding to the positive forms *kaseba*, *tabereba*.

Example.

*Miōnichi made tsŭkuraneba,* to-morrow until if not make
*hoka de atsurayeru.* elsewhere order

If he does not make it by to-morrow I shall order it somewhere else.

This part of the verb followed by the negative of *naru*, 'to become,' gives the force of the English auxiliary verb 'must,' as in the following example:—

*Mawaraneba naranŭ.* if not go round does not become — I must go round.

*Te wo arawaneba naranŭ.* hand if not wash — I must wash my hands.

The *naranŭ* is sometimes allowed to be understood, as in the following example:—

*Ikaneba.* — I must go.

The Negative Adjective followed by *te wa* is used in the same way, and is commoner. See Chap. VII.

The final *ba* of the Negative Conditional is often pronounced *ya*.

For 'if he does not lend' one can also say *kasanakereba*, *kasanŭ kereba*, *kasanŭ toki wa*, *kasanai toki wa*, *kasanŭ*

*nara, kasanai nara, kasanù to, kasanai to, kasanaku te wa* or *kasanai de wa*, though some slight distinctions might be drawn in the meaning and application of these phrases.

§ 59. THE NEGATIVE HYPOTHETICAL. *Kasazuba, tabezuba.*

*Kasazuba, tabezuba* are the negatives corresponding to *kasaba, tabeba*. They have sometimes an *m* inserted for euphony before the termination *ba*. In practice they are confounded with the conditional forms.

## Examples.

*Konnichi ame ga furazuba,* (to-day rain if not fall)
*Tsukiji ye o tomo* (accompanying)
*itashitō gozaimasŭ.* (wish-to-do am)

I want to go with you to Tsukiji, if it does not rain today.

*Shōshō kinsu wo tsukawasa-* (a little money if not spend)
*zuba narimasŭmai.* (will not become)

It will be necessary to spend a little money.

§ 60. THE NEGATIVE CONCESSIVE. *Kasanedo, tabenedo.*

## Example.

*Hakodate ye itte minedo,* (going see not)
*yohodo samui yōsu de* (very cold seem)
*gozaimasŭ.* (is)

Though I have not gone to Hakodate and seen for myself, I am informed that it is very cold there.

This form is not much used, being ordinarily replaced by the Negative Present or Negative Adjective followed by *keredo*. For *kasanedo*, one nearly always hears *kasanŭ keredo* or *kasanai keredo*.

§ 61. THE NEGATIVE PARTICIPLES. *Kasade, kasazu, tabede, tabezu.*

*De* as a negative termination is commoner in the western dialects than in the Tokio language.

The Negative Participle has, like the past participle, the syntax of the Stem or Indefinite Form.

As a Stem it is usually a noun.

## Examples.

*Negai wo togezu ni shinda.* He died without obtaining his
wish not obtaining died wish.

*Mŭma ni kaiba wo tsŭkezu* He went away without giving
horse fodder giving not the horse his food.
*ni itte shimatta.*
having gone finished

*Hambun kikazu ni demashita.* He went out without hearing
half not hearing went out half.

*Kare kore iwazu ni* Don't make objections, but
that this not saying bring it here.
*totte koi.*
having taken come

*Mizu, shirazu* A person one has never seen or
not seeing not knowing heard of.
*no mono.*
person

*Mukō mizu wo suru* He is not a man who does
opposite not seeing reckless things.
*hĭto de wa nai.*
man is not

*Ikazu ni shimaima-* He never went after all.
without going he finished
*shĭta.*

In the following sentence this form has an adverbial force.

*Ai-kawarazu tassha de gozai-* He is in his usual robust health.
unchangingly robust is
*masŭ.*

In the following examples it is a verb.

*Shōyū wa irezu to yoroshiu* You need not put in any sauce
sauce not put in if good (soy).
*gozaimasŭ.*
is

*Sonna koto wo iwazu to,* Don't talk like that, but give
such thing not saying him the money.
*kane wo yare.*
money give

*Kasanù de, kasanai de* are much used as substitutes for *kasazu.*

As stated above (§ 47), the Neg. Participle in *zu* may have the force of the Indefinite Form.

Example.

*Hajime wa goku shimbiō* At first he was an excellent
beginning very admirable servant, but he gradually got
*d'atta ga; oi oi zōchō* stuck up and would not pay the
was gradually increasing slightest attention to my orders,
*shite, iitsŭkeru koto wa sŭkoshi* and in addition he is constantly
doing order thing a little trying to deceive me by telling
*mo kikazu, sono uye* lies.
even not hear that over and
*uso wo tsuite oira wo* (*Kikazu* here takes its tense from *da* at
above falsehood telling me the end of the sentence and is therefore
*azamuku koto tabi tabi da.* to be translated as if it were *kikanŭ*,
deceive thing frequently is. the Neg. Present Indicative.)

§ 62. Hypothetical Form. *Kasaba, tateba.*

This form is gradually falling out of use. It ought to imply a hypothesis or bare supposition, but in speaking it is mostly confounded with the Conditional Form in *ba.*

There are however some locutions where it is still preferred to the Conditional.

Example.

*Ano hĭto wa iwaba* He is, so to speak, an upper
that man if one say class society buffoon.
*jōtō shakai no taiko-mochi*
first class society buffoon
*de gozaimasŭ.*

Other examples of the Hypothetical Form.

*Ichido naraba, medzurāshiku* If it were once, there would be
one time if it were curious nothing extraordinary about it.
*mo nai.*
even is not.

*Teppō motaba, uchi-korosu* If I had a gun, I would shoot
gun if had hit kill him.
*no desŭ.*
is

*O rusu naraba kono tegami wo* If he is not at home, bring
absent if is this letter back this letter.
*motte kayere.*
taking come back.

The termination *ba* of this form is identical with the particle *wa* described in Chapter IX, but it is doubtful whether *kasaba* may not stand for *kasan* (the old future) *wa* or perhaps *kasan ni wa*. It will be remembered that *ba* is *wa* with the *nigori*. See §. 4.

§ 63. The Negative Adjective. *Kasanai, tabenai.*

This form is conjugated as an Adjective. It is much used in various combinations as a substitute for the negative forms of the verb. See Chap. VII.

§ 64. The Future. *Kasō, tabeyō.*

The formation of the Future presents some difficulty. The written language forms the future of all verbs by adding *n* (originally *mu**) to the negative base, thus, *kasan, taben, dekin*. In the spoken language this *n* becomes *u*, which in the first conjugation is contracted with the preceding *a* into *ō*, thus giving the form *kasō*. In the same way *taben* and *dekin* ought to become *tabyō* (*e* being considered equal to *i*+*a*), *dekiu*, and these forms are actually in use in some dialects, but the Tokio language, by a mistaken analogy, has adopted the forms *tabeyō, dekiyō*.

The following practical rule for forming the future may be found useful.

Rule.—For the first conjugation change *u* of the Present Indicative into *ō*. For the second conjugation add *yō* to the stem.

* It may be conjectured that *mu* contains the same root as *miru*, 'to see,' and that the original meaning of *kasa-mu* or *kasan* was "lend-seem."

It is convenient to call *kasō* the Future and *kasu* the Present, but in practice the distinction between these forms is less often one of time than that *kasō* expresses an opinion or a probability (as 'will' sometimes does in English) and *kasu* a fact. *Kasō* may be translated 'he probably lends,' 'I think he lends,' or 'he probably will lend'; *kasu* is a positive assertion, and may be rendered according to circumstances 'he lends,' or 'he will lend.' If a Japanese says *miōnichi mairimashō*, it must not be thought that he is promising faithfully to come to-morrow. He has only said 'I shall most probably come to-morrow.' If he intends to give a definite promise, he will say, *miōnichi mairimasŭ*.

These remarks also apply to the Negative Future and Present, *kasumai*, *kasanŭ*.

## Examples of the Future.

1. As a Noun. This tense is not much used as a noun.

*Itte miyō ja nai ka?*
having gone shall see is not ? — Shall we not go and see it?

2. As an Adjective, *kasō* does not often occur, the Present Indicative being used instead. Thus for 'the ship which will arrive the day after to-morrow' we say *asatte chaku suru* (not *shō*) *fune*. There are however certain phrases where the future is used before nouns.

*Narō koto naraba.* — If it can be done.
will become thing if it is

*Shiyō koto ga nai.* — There is nothing which can be done.
will do thing is not

*Shirō hadzu wa nai.* — He can't possibly know.
will know necessity is not

3. As a Verb.

*Nan'd' arō?* — What can it be?
what will be

| | |
|---|---|
| *Go de mo hajimeyō ka?* | Shall we begin a game of *go*? |
| *Koyō mo shirenŭ.*<br>will come even can't know | He may come for aught I know. |
| *Sono hinkō wa tadashĭ-*<br>That conduct correct<br>*karō ga—*<br>will be but— | His conduct may very likely be correct but— |
| *Yūbin haitatsŭ nin wo*<br>post distribution man<br>*utō to shĭta.*<br>strike (fut.) did | He made to strike the postman. |
| *Konrei no sakadzuki wo shō*<br>wedding wine cup do<br>*to iu tokoro.*<br>called place | Just when they were about to exchange the marriage wine-cup. |
| *Nagasaki ni honya aru ka?*<br>book shop | Are there any bookshops in Nagasaki? |
| *Arimashō.* | I believe there are. |
| *Gozarimasŭmai.* | I am afraid not. |
| *Hatoba ni kayoi-bune ga arō*<br>jetty ferry boat<br>*ka?* | Do you think there are any ferry boats at the jetty? |
| *Arimasŭ to mo.* | To be sure there are. |
| *Miōnichi sono mŭma wo*<br>to-morrow horse<br>*kaimashō.*<br>will buy | I shall probably buy that horse to-morrow. |
| *Itsu shuppan shimashō ka?*<br>when sailing will do | When is she likely to sail? |
| *Miōnichi jiu ni ji ni shuppan*<br>to-morrow<br>*suru.* | She sails at twelve o'clock to-morrow. |

## § 65. The Present Indicative. *Kasu, taberu.*

The Form which is now used as a Present Indicative had formerly in the case of verbs of the Second Conjugation the force of an Adjective or Noun only, a different form being in use for the Indicative Mood. *Taberu* (or *taburu*, as it was then pronounced, and still is pronounced in the central and western provinces) could only be used before a noun, as *taburu hito*, 'the man who eats,' or as a noun itself in the sense of

'eating.' It could not mean 'he eats,' to express which there was a distinct form viz. *tabu*. In the modern spoken language *tabu* has fallen out of use and *taburu* (altered to *taberu* in Tokio) alone is employed for the Indicative Mood as well as in its other capacities as an Adjective or Noun. I suspect that this change had its origin in the habit which the Japanese are prone to of leaving their sentences unfinished. They perhaps began a sentence by saying *kono hĭto ga taberu wa*—'this man's eating'—intending to add words indicating that his eating is a fact, but leaving them ultimately unsaid. This becoming a general practice, *kono hĭto ga taberu wa* or *kono hĭto ga taberu* came to mean 'this man eats.' This explanation is confirmed by the fact that even in the modern colloquial we find such sentences as *kono hĭto ga taberu wa* (or *wa e*, *e* being a slightly emphatic particle) where the meaning is simply 'this man eats.' It is difficult to see what business the *wa* has here, if something has not been omitted.

In the First Conjugation, the Present Indicative and its Adjective Form have always been identical, so that no change is apparent, but in the Irregular Verbs *aru* and *naru*, the Indicatives of which were originally *ari* and *nari*, and in Adjectives, a similar alteration has taken place.

An interesting consequence of this change is that *ga*, which in the older language was a possessive particle only, has in the modern colloquial become the sign of the nominative case. If *taberu* in the sentence *kono hĭto ga taberu* no longer means 'eating' but 'eats,' it follows of necessity that *ga* must also change its signification and that *kono hĭto ga* will mean not 'this man's,' but 'this man.'

## Examples of the Present Indicative.

### 1. As a Noun.

| | |
|---|---|
| *Damatte oru ga ĭ.*<br>silent remaining is good | You had better hold your tongue. |
| *Iku ni chigai nai.*<br>going mistake is not | There is no mistake about his going. |
| *Iku yori wa ikanai*<br>going than not going<br>*hō ga yoroshi.*<br>side is good | It is better not to go than to go. |
| *Shinjiru to shinjinai to*<br>believing not believing<br>*wa hĭto no jiyū desŭ.*<br>man liberty is | A man is at liberty to believe or not to believe. |
| *Sō suru ni.*<br>doing | In doing so. |

*Sore wo miru ni.* — In looking at it.
that seeing

Remember that *ni* after the stem means 'in order to' as:—

*Nani shi ni kita?* — What have you come to do?
what do to have come

*Kasa wo kari ni mairimashita.* — I have come to borrow an umbrella.
umbrella borrow have come

## 2. As an Adjective.

*Sankei suru hito ga ōi.* — The people who come to worship are many.
come-worship do man are many

*Taberu mono ga nai.* — I have got nothing to eat.
eat thing is not

*Sō suru hi ni wa.* — On the day you do that. If you do that.
so do day on

*Motoyori hiki-oi ga hara-warenai toki wa tsubureru no wa mochiron no koto desu.* — It is a matter of course when a man can't pay his debts that he should smash up.
of course liabilities not can pay time smash up of course thing is

*Miōnichi yo-ake ni shut-tatsu suru yōni chanto shitaku wo shinaku cha ikenai.* — You must make everything quite ready so as to start at daybreak tomorrow.
to-morrow day break at starting do manner in perfectly preparation if not make does not do

## 3. As a Verb.

*Dare ka soto de matsu.* — Somebody is waiting outside.
somebody outside waits

*Ka ga taisō oru.* — There are a great many musquitoes.
musquito many abide

*Konnichi nara* (for *nareba*), *ma ni au.* — If today, it is in time.
to-day space meets

| | |
|---|---|
| *Yō ga areba, te wo tataku.*<br>business if is hands strike | If I have anything for you to do, I will clap my hands. (Observe that the present is used here, not the future, there being no doubt.) |
| *Jiu ri nara, kuwazu ni*<br>ten if it were not eating<br>*de mo iku ga, hiaku ri desŭ*<br>even could (or would) go 100 is<br>*kara—*<br>because | If it were ten *ri*, I could (or would) go even without eating, but as it is 100 *ri*— |
| *Konnichi o taku ye agaru*<br>to-day (hon.) house to go up<br>*no desŭ ga, ashi ga itamimashi-*<br>is leg being pain-<br>*te, (ikaremasŭmai).*<br>ful (shall not be able to go) | I would go to your house to-day, but as I have a bad leg,—(I am afraid I shall not be able to go). |

§ 66. THE NEGATIVE IMPERATIVE. *Kasuna, taberuna.*

## Examples.

| | |
|---|---|
| *Ikuna!* | Don't go! |
| *Shōchi suruna!* | Don't consent! |
| *Sore wo taberuna!* | Don't eat that. |

§ 67. THE NEGATIVE FUTURE. *Kasumai, tabemai.*

The termination *mai* of this tense is attached to the Present Indicative in the First, and to the Negative Base in the Second conjugation.

The Negative Adjective followed by *arō*, future of *aru*, 'to be,' is sometimes used for this form as, *shiranak'arō*, 'he probably does not know,' for *shiranai*. *Shiranŭ darō*, *shiranai darō* have also the same meaning.

For the true meaning of the Future see §. 64.

## Examples of Negative Future.

| | |
|---|---|
| *Miōnichi made naorima-*<br>tomorrow till recover<br>*sŭmai.*<br>will not | He won't be better by to-morrow. |

| | |
|---|---|
| *Hitori de dekimai.*<br>alone will not be able | Alone he will not be able. |
| *Arumai.* | I don't think there are any. |
| *Meshi wo tabemai.*<br>rice will not eat | He is not likely to eat rice. |
| *Ashita ni mo naorumai mono de mo nai.*<br>tomorrow not recover thing even is not | It is possible he may recover even tomorrow. |

§ 68. The Imperative Mood. *Kase, tabero.*

The Conditional Base is not in use as a separate word, except in the First Conjugation, where it coincides with the Imperative. In the Second Conjugation *ro*, or in the western dialect *yo*, is added to the root in order to form the Imperative.

Instead of the bare Imperative, which is a very rough style of address, it is generally preferable to use some of the minor honorifics, even when addressing servants. Instead of *to wo shimero*, it is better to say *to wo shimete*, *to wo shimete o kure* or *to wo shime na* (for *shime nasare*).

## Examples.

| | |
|---|---|
| *Achi ike!*<br>there go | Get away! |
| *To wo shimero!*<br>door shut | Shut the door! |
| *Kono hako wo akero!*<br>this box open | Empty this box. Open this box. |
| *Waki ye yore!*<br>side approach | Go to one side! |
| *Shita ni iro!*<br>down remain | Squat down (as was formerly done by Japanese when a man of rank was passing). |
| *Ten no bachi da to akiramero.*<br>heaven punishment is<br>make up your mind | Make up your mind that it is a punishment from heaven. |

*Nani ni shiro, warui koto da.*
what make bad thing
it is
Anyhow it is a bad business.

*Shikkari shiro.*
firmly do
Bear up! (to a sick person) steady!

*Osok'are hayak'are kōin ni narimashō.*
be it late be it early arrest will become
He will be arrested sooner or later.

§ 69. The Conditional Form. *Kaseba, tabereba.* Properly speaking there is the same distinction between this form and the Hypothetical Form *kaseba, tabeba*, that there is between the forms in *tareba* and *taraba*, *i.e.*, the former denotes a condition either realized, or looked upon as likely to be so, while the forms in *aba* represent a mere hypothesis. But this distinction is almost wholly neglected in practice, and the forms in *eba* and *aba* are used indiscriminately. All the hypothetical forms, however, seem to be gradually falling out of use and are not much employed except in particular phrases. A distinction between these forms is always observed by correct writers.

*Nareba*, the conditional of *naru* 'to be', is nearly always contracted into *nara*.

## Examples of Conditional Forms.

*Asŭko ye ikeba, isshō komaru koto nashi.*
there to if go one life trouble thing is not
If I go there, I shall have no annoyance all my life.

*Warui koto sureba, warui mukui ga aru.*
bad thing if do bad reward is
If you do evil, there is an evil reward.

*Mōseba kayette go kurō wo kakeyō to omotta.*
if tell on the contrary (hon.) anxiety hang thought
I thought that if I were to tell you, I should on the contrary cause you anxiety.

*Areba ii to omotte.* Hoping (not a confident hope) there might be some.
if there are is good thinking

*Dorobō to ka nan' to ka iycba yoi no ni.* While he would have been justified in calling him a thief, or the like.
thief ? something ? if say is good while

§ 70. The Concessive Form. *Kasedo, tabedo.*

This Form is mostly superseded by the Present Indicative followed by *keredo* or, more rarely, by *to iyedo*. Both these expressions may be used with any tense of the Indicative Mood, thus producing a series of Concessive Tenses. They may also be added to adjectives. *Keredo* is the Concessive Form of *keru*, which is probably the perfect tense of *kuru*' 'to come,' and *iyedo*, the Concessive Form of *iu*, 'to say,, so that *to iyedo* means literally 'though one say that.'

*Mo*, 'even,' is frequently added to all the Concessive Forms.

## Examples.

*Tenki naredo samui.* Though fine, it is cold.
weather though it is is cold

*Kusuri wo nomedo naoranai.* He will not recover, even though he do (or does) take medicine.
medicine though drink not recovers

*Tōnin wa sayō mōshĭta de mo arimashō keredomo, sore wa dōmo chito shinjiraremasenŭ.* The man himself may very likely have said so, but I can hardly believe it.
person in question thus said even will be although that somehow a little cannot believe

*Tadzunemashĭta keredomo, gozaimasenŭ.* I inquired, but there was none.
inquired although is not

*Kite iru to iyedomo.* Although he has come.
having come remains though

In speaking Japanese, the student should not use the Concessive Form standing by itself or the Form with *to iyedo*. They occur so seldom that Mr. Satow's *Kwaiwa Hen*, I believe, does not contain a single example of them. The Indicative Mood (or Attributive form of Adjectives) followed by *keredo* or *keredomo* is better, or he may use the past participle followed by *mo* (*kashitemo*), or the adverbial form of the adjective followed by *temo* (*osokù temo*).

## DERIVATIVE VERBS.

### § 71. Transitive and Intransitive verbs.

In English, there are seldom distinct words or forms for the transitive and intransitive applications of the same verbal root. Thus the words *ride*, *sink*, *break*, *bend* and many others are either transitive or intransitive according to circumstances. In such cases, the Japanese language has usually two distinct verbs containing the same root.

No rule can be given for forming transitive or intransitive verbs, but some of the more common modes of doing so are exemplified below :—

| Intransitive. | Transitive. |
|---|---|
| *Tatsu* (1st. Conj.), to stand. | *Tateru* (2nd. Conj.), to set up. |
| *Susumu* (1st. (Conj.), to advance. | *Susumeru* (2nd. Conj.), to encourage. |
| *Yamu* (1st. Conj.), to cease. | *Yameru* (2nd. Conj.), to cease. |
| *Iru* (1st Conj.), to enter. | *Ireru* (2nd. Conj.), to put in. |
| *Sagaru* (1st Conj.), to come down. | *Sageru* (2nd. Conj.), to let down. |

| | |
|---|---|
| *Waku* (1st. Conj.), to boil. | *Wakasu* (1st Conj.), to make boil. |
| *Chiru* (1st Conj.), to scatter. | *Chirasu* (1st. Conj.), to scatter. |
| *Neru* (2nd. Conj.), to sleep. | *Nekasu* (1st. Conj.), to put to sleep. |
| *Oriru* (2nd. Conj.), to descend. | *Orosu* (1st. Conj.), to lower. |
| *Deru* (2nd. Conj.), to go out. | *Dasu* (1st. Conj.), to put out. |

The Intransitive Verbs illustrated in the following examples form a separate class. They have usually a potential force, but must not be confounded with the passive forms of the same verbs.

| | |
|---|---|
| *Kireru* (2nd. Conj.), to be discontinuous. | *Kiru* (1st. Conj.), to cut. |
| *Ureru* (2nd. Conj.), to be saleable, to sell. | *Uru* (1st. Conj.), to sell. |
| *Miyeru* (2nd. Conj.), to be visible, to be able to see. | *Miru* (2nd Conj.), to see. |
| *Kikoyeru* (2nd. Conj.), to be audible, to be able to hear. | *Kiku* (1st. Conj.), to hear. |
| *Ikeru* (2nd. Conj.), to be able to go. | *Iku* (1st Conj.), to go. |

The French *se couper*, *se vendre* correspond pretty accurately to *kireru*, *ureru*. The example *ikeru* shows that these verbs may be formed from intransitive as well as from transitive verbs. *Ikeru* is familiar to us in the negative adjective form *ikenai*, 'it is no go', 'it won't do'.

Note that while the termination *eru* may belong either to the transitive or to the intransitive form, verbs ending in *su*

are transitive only. Exception. *Dasu* in combination is sometimes intransitive, as, *ame ga furi-dashita*, 'it has come on to rain', *tobi-dashita*, 'he rushed out'.

In the examples given below, we have pairs of transitive verbs containing the same root.

| | |
|---|---|
| *Karu* (1st. Conj.), to borrow. | *Kasu* (1st. Conj.), to lend. |
| *Adzukaru* (1st. Conj.), to take charge of. | *Adzukeru* (2nd. Conj.) to give in charge. |
| *Kiru* (2nd. Conj.), to wear. | *Kiseru* (2nd. Conj.), to clothe. |
| *Miru* (2nd. Conj.), to see. | *Miseru* (2nd. Conj.), to show. |

## Examples of Transitive and Intransitive Verbs.

| | |
|---|---|
| *Yu ga waita ka?*<br>hot water boiled ? | Is the hot water ready ? |
| *He, ima wakashimasŭ de gozaimasŭ.*<br>yes now make boil it is | Yes, I am just getting it to boil. |
| *Hara ga tatta.*<br>belly arose | He got angry. |
| *Umi-tate no tamago.*<br>lay set up egg | A new-laid egg. |
| *Tatenai.*<br>cannot stand | I cannot stand. I do not set up. |
| *Bōchan wo nekashite* (see Ch. XII.) having put *kara, omaye mo nete*<br>to bed after you too having *mo yoroshi.*<br>gone to bed even is good | When you have put young master to bed, you can go too. |
| *Betsŭdan hima ga toreru hodo no koto mo arimasŭmai.*<br>particularly time can take amount thing will not be | There probably won't be anything which will occupy any great time. |

*Seken ye shirenai uchi ni.*
world to not become known within

Before it becomes known to the world.

*Koko ja hanasenai yo.*
here cannot talk (emph. part.)

We can't talk here.

*Hitori mo hanaseru yatsu wa nai.*
one man even can talk fellow is not

There is not a single fellow worth talking to.

*Taisō ni o kawari nasatta ne! Dashi-nuke ni attara, mi-chigayeru gurai da.*
very much (hon.) change done abruptly if met see can mistake amount it is

How very much changed you are! enough to be unrecognizable if one met you all of a sudden.

## § 72. Causative verbs.

Causative verbs are formed by adding *seru* to the Negative Base of verbs of the first conjugation, as *tsukuru* 'to make', *tsukuraseru* 'to cause to make.' In verbs of the second conjugation *saseru* is added to the stem, as *taberu* 'to eat,' *tabesaseru* 'to cause to eat.'

The causatives of the irregular verbs *kuru* and *suru* are *kosaseru* and *saseru*.

All causative verbs belong to the second conjugation.

Instead of the causative verbs, such phrases as *iku yō ni suru*, 'go-manner-make' i.e. 'to make him to go,' are much used.

The transitive verbs in *su* (1st. conj.) and the causatives in *seru* are constantly confounded, the same person saying for example at one time *kikashite* and at another *kikasete*.

## Examples of Causative Verbs.

*Taihen ni o*
dreadfully (honorific)
*matase mōshita.*
made to wait (respectful)

I have kept you waiting an awful time.

*Mŭma ni mame wo kuwaseta ka?*
horse beans made eat

Did you give the horse his beans?

*Mo ichido kikasete kudasare.*
more once having made hear
give

Please let me hear once more.

*Kono ko ni kega wo sasete sumanai.*
this child wound cause
not finish

It won't do to cause any hurt to this child.

*Ji̇u ni shichi hachi wa shōchi itasaseru kokoro de gozarimasŭ.*
ten seven eight
agreement cause heart
is

I have an idea that it is seven or eight chances out of ten that I shall make him consent.

*Fusoku nara, motto toraseyō.*
insufficient if is more
will make take

If it is not enough, I will give you more.

*Hontō no okka san ni awasete kudasatta.*
reality mother
having made meet he gave

He was kind enough to cause her to meet her real mother.

A. *Musume ni muko wo torasete raku wo shō to iu wake de wa nai.* B. *Watakŭshi wa dō shĭte mo torasenai.*
A. daughter to husband
having made take ease
will make called reason
is not
B. I how
having done even
do not make take

A. My reason for giving my daughter a husband is not that I intend to enjoy my ease. B. I will not allow her to take (a husband) on any account.

§ 73. Passive or Potential Verbs.—Passive or Potential Verbs are formed by adding *areru* to the present indicative form of the active verbs, the final *u* of which is elided. Thus:—

*Mirareru*, to be seen, is formed from *miru*, to see.
*Korosareru*, to be killed, „ „ *korosu*, to kill.
*Tadzunerareru*, to be sought, „ *tadzuneru*, to seek.

The passive forms of the irregular verbs *suru*, *kuru* are *serareru*, *korareru*.

The Passive verbs have also a Potential meaning. In the case of Intransitive verbs, this is their ordinary signification, although in such sentences as *teishi ni shinaremashita* 'she was died by her husband,' i.e. 'she was separated by death from her husband,' we have something like the passive of an intransitive verb.

The Passive Voice is much less used in Japanese than in English.

All passive verbs are of the 2nd. conjugation. 'By,' after a passive verb, is rendered in Japanese by *ni*.

## Examples.

| | |
|---|---|
| *Jimmin ni kirawareru.*<br>people is hated | He is hated by his subjects. |
| *Sendō ni tasukeraremashita.*<br>boatman was saved | He was saved by a boatman. |
| *Miraremashita ka?* | Could you see? |
| *Ikareru de arō ka?* | Will he be able to go? |
| *Mairaremasenu.* | I cannot come. |
| *Kogoto iwaremashita.*<br>scolding he was said | He got a scolding. |
| *Tanji no korosareru no wo*<br>being killed | On witnessing Tanji's murder. |
| *mite.*<br>having seen | |

*Hachijiu yen to iu*
eighty called
*taikin wo torareta.*
large money was taken

He had taken from him the large sum of eighty *yen*.

*Kane wo torareyō*
money about to be taken
*to shita.*
made

I was nearly losing my money.

*Omaye no o kage de*
you shadow by
*kinsu wo torarenai.*
money not taken

Thanks to you I was not robbed of my money.

*Moraware ya itashi-masenŭ.*
can accept do not

I can't accept it.

*Yissai bakari no otoko no*
ten year amount male
*ko ni te wo hikarete.*
child hand being led

Led by the hand by a boy of about ten years old.

*Shōhei no tame ni kawa no*
by river
*fukai tokoro ni ke-*
deep place kick
*otosareta.*
knocked down

He was kicked down by Shōhei into a deep part of the river. (*No tame ni* 'on account of' is also used for 'by' with the passive voice, but it is stiffer and less common).

A. *Sukkari gakumon wo*
wholly learning
*mi-kagitte shimatta.*
see-having limited finished

A. I bid adieu to learning completely.

B. *Hate! umaku*
well! sweetly
*itteru ze;*
say remain (emph. part.)
*gakumon ni mi-kagirareta no*
learning by see-limited
*d'arō.*
will be

B. Well to be sure! that is a good one. I think it was a case of learning having bid adieu to you.

*Inu ni te wo kamareta.*
dog hand was bitten

He got his hand bitten by a dog. He was bitten on the hand by a dog.

In the terminations of Transitive, Intransitive, Causative and Passive Verbs, it is easy to distinguish the verbs *suru* 'to do,' *aru* 'to be' and *eru* 'to get.' The termination *areru* of Passive Verbs is nothing more than *aru* 'to be' and *eru* 'to get,' the literal meaning of *mirareru*, 'to be seen,' being 'get-be-see.' It is easy to see why the same form may also have a potential signification.

§ 74. Other Derivative Verbs.

Verbs are formed from nouns by adding various terminations as :—

| | |
|---|---|
| *Yadoru*, to lodge, | from *yado*, a lodging. |
| *Tsŭkamu*, to grasp, | from *tsuka*, a hilt. |
| *Tsunagu*, to tie, | from *tsuna*, a rope. |
| *Utau*, to sing, | from *uta*, song, poetry. |

§ 75. Many Chinese and other uninflected words (which are really nouns) do duty as verbs with the help of the Japanese verb *suru* 'to do.' In most cases of this kind *suru* remains a distinct word, as *shimpai suru* 'to be anxious,' *hai suru* 'to abolish,' *riokō suru* 'to travel,' etc. But with some words *suru* in this position suffers a considerable change. The *s* takes the *nigori*, and becomes *j*, while the conjugation is assimilated to that of verbs of the second conjugation whose stem ends in *i*. Thus *kin*, a Chinese word which means 'prohibition,' forms with *suru* a verb *kinjiru* which is not conjugated like *suru* but like *dekiru*.

§ 76. Derivative verbs are formed from adjectives by adding *mu* to the stem. These verbs are intransitive, The corresponding transitive verbs add *meru* to the stem.

### Examples.

*Takamu*, to become high, *takameru*, to make high, from *takai*, high.

*Hiromu*, to become wide, *hiromeru*, to spread abroad, from *hiroi*, wide.

| | |
|---|---|
| *Fujin no chii wo*<br>woman position<br>*takameyō to omou.*<br>make high think | I think of raising the position of women. |

§ 77. The schemes of conjugation given on pp. 44 to 49 are intended to show the formation of the simple moods and tenses of the verb, but there are many compound expressions in use as their equivalents. These are so numerous that it is impossible to give them all, but the following tables, which comprise a selection of the more common, may be useful. The Auxiliary Verbs used in these combinations are treated of in Chapter VIII.

It must not be supposed that the forms arranged under the same heading are used altogether indiscriminately. There are distinctions between them, some of which are pointed out in these pages and others will be learnt by practice.

## § 78. CONJUGATION I.

*Kasu*, to lend.

| INDICATIVE MOOD. | | |
|---|---|---|
| Tense | Positive | Negative |
| Present ..... | *Kasu* | *Kasanŭ* |
| | | *Kasanai* |
| | *Kasu no desŭ* | *Kasanai no desŭ* |
| | *Kasu no da* | *Kasanai no da* |
| | *Kashimasŭ* | *Kashimasenŭ* |
| Past..... | *Kashĭta* | *Kasananda* |
| | | *Kasanakatta* |
| | *Kashĭta no desŭ* | *Kashĭta no de nai* |
| | | *Kasanakatta no desŭ* |
| | | *Kasanai no deshĭta* |
| | *Kashimashĭta* | *Kashimasenanda* |
| | | *Kashĭmasenŭ d'atta* |
| Perfect or Continuative* ... | *Kashĭte oru* or *iru* | *Kashĭte oranŭ* or *inai* |
| | *Kashĭte imasŭ* | *Kashĭte imasenŭ* |
| Future..... | *Kasō* | *Kasumai* |
| | *Kasu d'arō* | *Kasanai d'arō* |
| | *Kasu no deshō* | *Kasanai no deshō* |
| | *Kashimashō* | *Kashimasŭmai* |
| Probable Past.. | *Kashĭtarō* | *Kasanandarō* |
| | | *Kasanakattarō* |
| | *Kashĭta no deshō* | *Kasanakatta no deshō* |
| | *Kashimashĭtarō* | *Kashimasenandarō* |

* See below, § 100.

| CONDITIONAL MOOD. | | |
|---|---|---|
| Tense | Positive | Negative |
| Present ..... | *Kaseba*<br><br>*Kasaba*<br>*Kasu to*<br><br>*Kasu nara*<br>*Kasu toki wa*<br>*Kashite wa*<br>*Kashimasu to* | *Kasaneba*<br>*Kasanu kereba*<br>*Kasazuba*<br>*Kasanu to*<br>*Kasanai to*<br>*Kasanu nara*<br>*Kasanu toki wa*<br>*Kasanaku te wa*<br>*Kashimasenu to* |
| Past..... | *Kashitara*<br><br>*Kashita nara*<br><br>*Kashimashitara* | *Kasanandara*<br>*Kasanakattara*<br>*Kasananda nara*<br>*Kasanakatta nara*<br>*Kashimasenandara* |
| Perfect or Continuative .... | *Kashite iru nara* | *Kashite inai nara* |

| CONCESSIVE MOOD. | | |
|---|---|---|
| Tense | Positive | Negative |
| Present ..... | *Kasedo*<br><br>*Kasu keredo*<br><br>*Kasu to iyedo*<br>*Kashite mo*<br>*Kashimasu keredo* | *Kasanedo*<br>*Kasanakeredo*<br>*Kasanu keredo*<br>*Kasanai keredo*<br>*Kasanu to iyedo*<br>*Kasanu de mo*<br>*Kashimasenu keredo* |
| Past..... | *Kashitaredo*<br>*Kashita keredo*<br><br>*Kashitemo*<br>*Kashimashita keredo* | *Kasanandaredo*<br>*Kasananda keredo*<br>*Kasanakatta keredo*<br>*Kasanaku te mo*<br>*Kashimasenanda keredo* |
| Perfect or Continuative .... | *Kashite oru keredo* | *Kashite inai keredo* |
| Future..... | *Kasu to mo* | *Kasanu to mo*<br>*Kasazu to mo* |

| IMPERATIVE MOOD. | |
|---|---|
| Positive | Negative |
| *Kase* | *Kasuna* |
| *O kashi nasare* | *O kashi nasaruna* |
| *Kashite kure* | *Kashite kureruna* |
| *Kashi na* | *Kashi nasanna* |
| PARTICIPLE. | |
| Positive | Negative |
| *Kashite* | *Kasazu* |
| | *Kasazu ni* |
| | *Kasanakŭ te* |
| | *Kasanai de* |
| *Kashimashite* | *Kashimasezu* |
| | *Kashimasezu ni* |

ALTERNATIVE FORM.

Positive *Kashitari;* Negative *Kasanandari.*

DESIDERATIVE ADJECTIVE.

Positive *Kashitai;* Negative *Kashitaku nai.*

CAUSATIVE VERB.

Positive *Kasaseru;* Negative *Kasasenŭ.*

PASSIVE OR POTENTIAL VERB.

Positive *Kasareru;* Negative *Kasarenŭ.*

POTENTIAL VERB.

Positive *Kaseru;* Negative *Kasenŭ.*

## § 79. CONJUGATION II.

*Taberu*, to eat.

| INDICATIVE MOOD. | | |
|---|---|---|
| Tense | Positive | Negative |
| Present ..... | *Taberu* | *Tabenŭ* |
| | | *Tabenai* |
| | *Taberu no desŭ* | *Tabenai no desŭ* |
| | *Taberu no da* | *Tabenai no da* |
| | *Tabemasŭ* | *Tabemasenŭ* |
| Past ..... | *Tabeta* | *Tabenanda* |
| | | *Tabenakatta* |
| | *Tabeta no desŭ* | *Tabeta no de nai* |
| | | *Tabenakatta no desŭ* |
| | | *Tabenai no deshĭta* |
| | *Tabemashĭta* | *Tabemasenanda* |
| | | *Tabemasenŭ d'atta* |
| Perfect or Continuative* .... | *Tabete oru* | *Tabete oranŭ* |
| | *Tabete iru* | *Tabete inai* |
| | *Tabete imasŭ* | *Tabete imasenŭ* |
| Future..... | *Tabeyō* | *Tabemai* |
| | *Taberu d'arō* | *Tabenai d'arō* |
| | *Taberu no deshō* | *Tabenai no deshō* |
| | *Tabemashō* | *Tabemasŭmai* |
| Probable Past .. | *Tabetarō* | *Tabenandarō* |
| | | *Tabenakattarō* |
| | *Tabeta no deshō* | *Tabenakatta no deshō* |
| | *Tabemashĭtarō* | *Tabemasenand'arō* |

* See below, § 100.

| CONDITIONAL MOOD. | | |
|---|---|---|
| Tense | Positive | Negative |
| Present ..... | *Tabereba* | *Tabeneba* |
| | | *Tabenŭkereba* |
| | | *Tabenakereba* |
| | *Tabeba* | *Tabezu-ba* |
| | *Taberu to* | *Tabenŭ to* |
| | | *Tabenai to* |
| | *Taberu nara* | *Tabenŭ nara* |
| | *Taberu toki wa* | *Tabenŭ toki wa* |
| | *Tabete wa* | *Tabenakŭ te wa* |
| | *Tabemasŭ to* | *Tabemasenŭ to* |
| Past..... | *Tabetara* | *Tabenandara* |
| | | *Tabenakattara* |
| | *Tabeta nara* | *Tabenanda nara* |
| | | *Tabenakatta nara* |
| | *Tabemashĭtara* | *Tabemasenandara* |
| Perfect or Continuative .... | *Tabete iru nara* | *Tabete inai nara* |

| CONCESSIVE MOOD. | | |
|---|---|---|
| Tense | Positive | Negative |
| Present ..... | *Taberedo* | *Tabenedo* |
| | | *Tabenakeredo* |
| | *Taberu keredo* | *Tabenŭkeredo* |
| | | *Tabenai keredo* |
| | *Taberu to iyedo* | *Tabenŭ to iyedo* |
| | *Tabe te mo* | *Tabenŭ de mo* |
| | *Tabemasŭ keredo* | *Tabemasenŭ keredo* |
| Past..... | *Tabetaredo* | *Tabenandaredo* |
| | *Tabeta keredo* | *Tabenanda keredo* |
| | | *Tabenakatta keredo* |
| | *Tabe te mo* | *Tabenakŭ te mo* |
| | *Tabemashĭta keredo* | *Tabemasenanda keredo* |
| Perfect or Continuative .... | *Tabete oru keredo* | *Tabete inai keredo* |
| Future..... | *Taberu to mo* | *Tabenŭ to mo* |
| | | *Tabezu to mo* |

| IMPERATIVE MOOD. | |
|---|---|
| Positive | Negative |
| *Tabero* | *Taberuna.* |
| *O tabe* nasare* | *O tabe* nasaruna.* |
| *Tabete o kure* | *Tabete kureruna.* |
| *Tabe na* | *Tabe nasanna.* |

| PARTICIPLE. | |
|---|---|
| Positive | Negative |
| *Tabete* | *Tabezu* |
| | *Tabezu ni* |
| | *Tabenakŭ te* |
| | *Tabenai de* |
| *Tabemashĭte* | *Tabemasezu* |
| | *Tabemasezu ni* |

* *O tabe nasare*, *o tabe nasaruna* are not used; *o agari nasare*, *o agari nasaruna* are used instead. They are simply given to show the usual form in other verbs of this conjugation.

ALTERNATIVE FORM.

Positive *Tabetari;* Negative *Tabenandari.*

DESIDERATIVE ADJECTIVE.

Positive *Tabetai;* Negative *Tabetaku nai.*

CAUSATIVE VERB.

Positive *Tabesaseru;* Negative *Tabesasenŭ.*

PASSIVE OR POTENTIAL VERB.

Positive *Taberareru;* Negative *Taberarenŭ.*

POTENTIAL VERB.

Wanting.

## CHAPTER VII.

### THE ADJECTIVE.

§ 80. The Adjective is conjugated as follows:—

| | *HIROI* WIDE | |
|---|---|---|
| Stem ..... | *Hiro* ..... | Wide |
| Predicate, Adverb or Indefinite Form ..... | *Hiroku* or *hirō* ... | Wide; widely |
| | *hiroku te* | being wide |
| | *hiroku te wa* | if wide |
| | *hiroku te mo* | even though wide |
| | *hiroku ba* or *hirokumba* | if it should be wide |
| | *hiroku nai* | is not wide |
| | *hirok'atta* | was wide |
| | *hirok'arō* | will be wide |
| Attributive and Verbal Form..... | *Hiroi* ..... | Wide (before a noun); is wide |
| Conditional..... | *Hirokereba* ..... | If it be wide |
| Concessive ..... | *Hirokeredo* ..... | Though it is or be wide |
| Abstract Noun ..... | *Hirosa* ..... | Width |

A comparison of this conjugation with the conjugation of verbs will show that they are essentially identical. The stem of the verb corresponds to the stem of the adjective, and the Indefinite Form to the Adverbial Form. The Negative Base is not in use in the case of the Adjective, for Negative Forms or for the Future, but the Hypothetical Form is *hiroku ba* where the Adverbial Form stands for the Neg. Base. The Present Indicative of the Verb corresponds to the Verbal Form of the Adjective, and the Conditional and Concessive Forms contain a Conditional Base viz. *hirokere*.

§ 81. The Stem. *Hiro.*

The Stem is used in forming compounds.

Thus from *naga* the stem of *nagai*, 'long,' and *saki*, 'a cape,' is derived *Nagasaki* (the literal signification of which is 'long cape'); from *yo* the stem of *yoi*, 'good,' and *sugiru*, 'to exceed,' we have the compound *yosugiru*, 'to be too good'; *usuguroi* 'dark-coloured,' is formed from *usu* stem of *usui*, 'thin,' and *kuroi*, 'black.'

| | |
|---|---|
| *Hadzukashi-sō na kawo de.*<br>shameful appearance face with | With a shamefaced expression of countenance. |
| *Tegaru-sō ni iu keredo.*<br>hand light say although | Though he talks in an offhand manner. |
| *Medzurashi-sō ni mite oru.*<br>curious looking is | He is looking at it as if it were a curious thing. |

The stem occasionally stands by itself as a noun, as in the phrase *makkuro ni natta*, 'it has become quite black.'

§ 82. The Predicate, Adverb or Indefinite Form. *Hiroku* or *hirō.*

By adding *ku* to the stem we get the predicate, or form used where the verb 'to be' comes between the adjective and the noun. The same form is also used as an adverb.*

The contracted form *hirō* is obtained by dropping the *k* of *hiroku* and joining into one syllable the last vowel of the stem and the *u* of the termination. In this way, *hiroku* becomes first *hiroü* and then *hirō*; *hayaku* becomes successively *hayaü* and *hayō*; *shigeku*, 'dense,' loses first its *k* and becomes *shigeü*, which is then contracted into *shigyō*; *furuku* becomes *furū*. Adjectives whose adverbial form ends in *iku* lose the *k* but suffer no further change. Thus *yakamashiku*, 'noisy,' is contracted into *yakamashiu.*

* As in German.

As a predicate, the contracted form is better, but when used as an adverb, the uncontracted form is more usual, especially in the Tokio dialect.

## Examples.

### 1. As a Predicate.

| | |
|---|---|
| *O hayō.*<br>(hon.) early | Good morning. |
| *O hayō gozarimasŭ.*<br>(hon.) early are | Good morning (more polite). |
| *Mada hayō gozarimasenŭ ka?*<br>yet early is not ? | Isn't it early yet? |
| *Kono mŭma wa goku takō gozarimasŭ.*<br>this horse very dear is | This horse is very dear. |

### 2. As an Adverb.

| | |
|---|---|
| *Hayaku* or *hayō!* | Quick! |
| *Hayaku o ide nasare!*<br>quickly come do | Come quickly. Come early. |
| *Yoku dekita.* | It is well made. |
| *Shiroku nurimashīta.* | He painted it white. |

### 3. As a Noun.

| | |
|---|---|
| *Osoku made hataraita.*<br>late until worked | He worked till late. |
| *Ōku no hīto ni shirasete.*<br>numerous man making known | Letting people in general know. |

### 4. As Indefinite Form.

*Rule.* Whenever in English two or more adjectives are joined by the conjunction 'and,' all but the last take in Japanese the adverbial or indefinite form. Compare the rule given for the use of the Indefinite Form of verbs on p. 52.

## Examples.

*Kumo kuroku, ame hidoi.*
clouds black rain violent

The clouds are black and the rain is violent.

*Kami no ke ga kuroku, me*
head hair black eyes
*ga awoi onna.*
blue woman

A woman with black hair and blue eyes.

*Utsukushiku chisai kodomo.*
pretty little child

A pretty little child.

*Oya mo naku kiōdai*
parents not brothers or
*mo nai to iu*
sisters even not called
*mono da.*
person is

He is a person who has neither parents nor brothers or sisters.

*Dete kita no wa sono*
having come out that
*soma no niōbō to miyete,*
woodcutter's wife seeming
*toshigoro wa nijiū shichi hachi*
age twenty seven eight
*de, iro shiroku, hana suji*
complexion white nose line
*tōri, yamaga ni wa*
was thorough mountain huts
*mare na onna de gozaimasŭ.*
rare woman is

The person who came forth was apparently the woodcutter's wife. She was twenty seven or twenty eight years of age, with fair complexion and a straight nose, and was a style of woman not often found in mountain huts.

The last sentence shows that in this construction the adverbial forms of adjectives (*shiroku*) and the stems of verbs (*tōri*) are given the same syntactical value. In ordinary conversation some other construction is generally preferred.

§ 83. Adverb with *te*. *Hirokŭ te.*

*Te* in this combination may be taken as the equivalent of *atte*, 'being.'

## Examples.

*Kurakŭ te miyemasenŭ.*
dark being cannot see

It is so dark I cannot see.

*Samukŭ te tamarimasenŭ.* — It is so cold I cannot endure it.
cold not endure

*Isogashikŭ te tsui go busata wo itashimashita.* — I have been so busy that I have somehow or another not come to see you.
busy casually (hon.) not giving news did

*Shirokŭ te yoroshi.* — Its being white is an advantage.
being white is good

*Atsukŭ te hiroi.* — It is thick and wide.

§ 84. Adverb with *te wa*. *Hirokŭ te wa*, commonly contracted into *hirokŭcha*.

This form is a sort of Conditional Mood. It is in very common use, especially with the Adverbial Form of the Negative Adjective.

## Examples.

*Hatsŭka yori osokŭ te wa komaru.* — I shall be inconvenienced if it is later than the twentieth.
20th than late am inconvenienced

*Usukŭcha ikenai.* — It won't do for it to be too thin.
thin does not do

*Nakŭcha naranŭ.* — I must have it.
if not does not become

*Sugu ni kawanakŭcha narimasenŭ.* — Some must be bought at once.
at once not buying does not do

§ 84. Adverb with *te mo*. *Hirokŭ te mo*.

This is a Concessive Form. It belongs to no particular tense.

*Donnani kitanakŭ te mo kamawanai.* — I don't care how dirty it is.
how much dirty don't care

*Abunakŭ te mo kamau mono ka?* — Who cares even if it is dangerous?
dangerous being even care person ?

*Usukŭ te mo daijōbu desŭ.* It is quite safe, though it is
thin safe is thin.

§ 85. Adverb with *ba*. *Hirokuba* or *hirokumba*.

*Ba* with the Adverb corresponds to the Hypothetical Form of the Verb, and like it is not much used.

§ 86. The Negative of Adjectives is formed with the help of the Negative Adjectives *nai* 'is not,' and the past and future by adding the past and future of *aru* 'to be,' to the Adverbial form.

## Examples.

*Omoshirok' atta.* It was amusing.

*Mō osok' arō.* It must be late.
already late will be

*Akaku nai no wa iranai.* I don't want any that are
red not don't want not red.

§ 87. The Attributive Form. *Hiroi*.

This form may be obtained by adding *i* to the root. It is really, however, a contraction for an older form in *ki*, the *k* being omitted.*

This form is used when the adjective immediately precedes the noun.

## Examples of Attributive Form.

*Yoi hĭto.* A good man.

*Warui onna.* A bad woman.

*Atsui kami.* Thick paper.

*Awoi kawo.* A pale face.

*Samui koto!* How cold it is! (lit. the cold thing!).

*Fukai toki wa fune de wataru.* If it is deep, I shall cross in
deep time boat cross a boat.

* The older form is not quite obsolete. It is retained for example in the proverb *tori naki sato no kōmori*, 'the bat of No-bird-town,' and in the termination *beki*.

The particle *no* is often attached to this form of the adjective. *No* has in this position very much the force of the English indefinite pronoun 'one.' It is possibly here a contraction for *mono* 'thing.' This derivation would at any rate suit the meaning.

## Examples.

*Yoroshī no wa nai ka?* — Have you no good ones?

*Shiroi no bakari aru.* — There are only white ones.

*Kuroi no wa ikutsŭ arimasŭ?* (black, how many) — How many black ones are there?

*Akai no hitotsŭ mo gozarimasenŭ.* (red) — I have not a single red one.

*Kore wa hiakŭshō no warui no de wa nai.* (farmer, bad) — This is not the farmer's fault.

*Yori-dotte mo ii no desŭ ka?* (choose having taken, even, good, is, ?) — May I have pick and choice?

*No ni* following this form of the adjective may be translated 'while,' as in the examples:—

*Sono mama de ii no ni, naze soto ye dashĭta?* (that state, good, why, outside, put-out) — While they were well enough as they were, why did you put them out of doors?

*Samui no ni naze atatakai kimono ki nai ka?* (cold, why, warm, clothes, wear, not) — Why don't you wear warm clothes in this cold weather?

This form of the adjective may stand by itself as a noun, as in the following examples:—

*Sui mo amai mo shiri-nuita hĭto desŭ.* (sour, sweet, know, passed, through, man, is) — He is a man who knows perfectly what is what.

*Nagai mijikai mo iwazu ni* Take receipt of the money without making any fuss about it.
long short not-saying
*kane wo uketore.*
money receive

*O kayeri nasatta hō ga yoroshī* I think you had better go away.
return did side good
*deshō.*
will be

§ 88. The Verbal Form. *Hiroi.*

The same form is used for the adjective combined with the substantive verb as for the attributive form. The older and book language has a special form for this, viz. *hiroshi*, produced by adding *shi* to the stem.*

## Examples of the Verbal Form.

*Amari mutsukashī.* It is too difficult.
too is difficult

*Kawa ga asai kara daijōbu da.* It is quite safe because the river is shallow.
river shallow safe

*Tenki wa yoroshī.* The weather is good.

*Mugi wo maite, kome no* If we sow wheat, we never have a crop of rice, and if we sow beans we never have a crop of hemp.
wheat having sown rice
*dekita koto mo naku; mame wo*
become beans
*maite, asa no hayeta koto mo*
hemp grown thing also
*nai.*
is not

*Warui to wa iwanai.* I don't say that it is bad.

*Osoi to ikenai.* It wont do to be late.

§ 89. The Conditional Form. *Hirokereba.*

*Kereba* is often pronounced *kereya* or *keria*.

---

* In some phrases the old form is still in use, as *shōbu nashi* 'there is no victory-defeat,' 'neither side has won;' *kidzukai nashi*, 'there is no cause for alarm' *yoshi, yoshi*, lit. 'is good, is good,' 'all right—never mind!'

## Examples.

| | |
|---|---|
| *Miōnichi tenki ga yoroshĭ-kereba, mairimasŭ.* tomorrow weather if good come | I will come to-morrow, if the weather is good. |
| *Hĭtori de ii-nikukereba, watakŭshi wa go issho ni ikimashō.* alone if say difficult I along with will go | If you find a difficulty in telling it all by yourself, I will go with you. |
| *Michi no nukari ga hanahadashĭkereba.* road mud since extreme | As the mud of the road was something awful. |
| *Miōnichi tsugō ga warukereba, asatte kimashō.* tomorrow convenience if bad day after tomorrow will come | If tomorrow is not convenient, I will come the day after. |

Other Conditional expressions are *hiroi toki wa*, *hiroku* (or *hirō*) *gozarimasureba*, *hiroi to*, *hiroi nara* and *hirokŭ te wa*. These have nearly the same meaning as *hirokereba* and are more common.

§ 90. The Concessive Form. *Hirokeredo.*

*Hiroi keredo* or *hirokŭ te mo* are generally preferred to *hirokeredo.*

## Example.

| | |
|---|---|
| *Warukeredo*, (better *warui keredo* or *warukŭ te mo*) *shikata ga nai.* | Though bad, it can't be helped. |

§ 91. The Abstract Noun. *Hirosa.*

See § 12.

### Derivative Adjectives.

§ 92. A number of Derivative Adjectives are formed from nouns by adding *rashī*, a termination which corresponds to the English 'ish' or 'ly.' Examples. *Kodomorashī*, 'childish,' *bakarashī*, 'foolish.'

§ 93. Desiderative Adjectives.

Adjectives may be formed from verbs by adding to the stem the termination *tai* which means 'desirous' or 'desirable.' The forms thus obtained are used where we should employ such verbs as 'wish' or 'want.'

Examples.

| | |
|---|---|
| *Moraitai mono.*<br>receive like thing | A thing I should like to get a present of. |
| *Ikitai.* | I want to go. |
| *Kaitai* or *kaitō gozaimasŭ.* | I want to buy. |
| *O hanashi wo* (or *ga*) *shĭtai*<br>talk wish to do<br>*to omotte imasŭ.*<br>thinking remain | I have been wanting to talk to you. |

The Desiderative Adjective may take either *ga* or *wo* before it, as shown in the last example.

§ 94. Negative Adjectives.

An important class of adjectives is that which is formed from verbs by adding to the negative base the negative adjective *nai*, 'not.'

They are formed from all verbs, with a very few exceptions, and are constantly used to replace the negative forms of the verb proper.

The Predicate and Adverb of these adjectives is seldom contracted, and the Abstract Noun is not in use.

Examples.

| | |
|---|---|
| *Wakaranai.*<br>it is unintelligible | I don't understand. |
| *Ukeawanai.* | I don't guarantee it. |
| *Shiranai hĭto.* | A man I don't know. |
| *Yakanakŭ te mo yoroshĭ.*<br>not roasting even is good | You need not roast it. |

*Kaze ga nai kara, ho wo kaketemo kakenaku te mo onaji koto da.*
wind not because sail set not set same thing is

It is all the same whether you hoist sail or not, as there is no wind.

*Shiranakereba, sensaku shimashō.*
inquiry

If he does not know, I will make inquiries.

*Sonna koto wo iwanakereba ii no ni.*
that sort of thing if not say good while

It would have been better if he had said nothing of the sort.

*Mono wo mo iwanai de nigedashita.*
thing without saying ran off

He ran off without saying a word.

*Ikanakŭ te wa narimasenŭ.*
not-go if does not become

I must go.

In the idiom exemplified in the last sentence, the word *narimasenù* is often omitted, and *te wa* contracted into *cha*.

## Examples.

| | |
|---|---|
| *Kawanakŭcha.* | I must buy. |
| *Te wo arawanakŭcha.* | I must wash my hands. |
| *Konakŭcha naranŭ.* | He must come. |

§. 95. *Beki.* This termination, which means 'ought,' 'should,' 'may,' 'must' or 'will,' is indispensable in all forms of the written language, but, by a curious caprice, it has been almost entirely banished from the colloquial. The uncontracted forms *beki* (attributive), *beku* (adverb) and *beshi* (adj. with substantive verb) are considered bookish and affected, while the contracted form *bei* is also condemned as characterizing the rustic dialect of the east of Japan. *Byō*, the contracted adverbial form, is seldom or never used except on the stage. In a few combinations,

however, *beki*, *beku* remain in use, as *kō subeki hadzu da*, lit 'thus ought to do necessity is,' i.e. 'this is how it ought to be done,' *narubeku*, 'as far as possible,' *narubeku wa*, 'if possible.' With verbs of the First Conjugation *beki* accompanies the Present Indicative, with verbs of the Second Conjugation, the stem, but in the latter case there is some confusion and the practice of the written language is sometimes followed.

On the whole, the student may be recommended not to trouble himself about *beki*.

§ 96. Other Derivative Adjectives.

*Katai* 'hard,' *yasui* 'easy,' *nikui* 'difficult,' 'hateful,' are also added to the stems of verbs to form derivative adjectives.

Examples.

| | |
|---|---|
| *Ari-gatai.* | It is difficult to be. (a phrase used to mean 'Thanks.') |
| *Ii-nikui.* | Difficult to say. |
| *Mi-nikui.* | Hateful to look at; ugly. |
| *Koware-yasui.* | Easy to break, fragile. |

Other examples of derivative adjectives formed from verbs are *isogashī*, 'busy,' from *isogu*, 'to be in a hurry'; *osoroshī*, dreadful,' from *osoreru*, 'to fear.'

§ 97. Uninflected words used as Adjectives.

There are a number of nouns which do duty as adjectives, and are often considered as such. Like other nouns, they are properly speaking uninflected, but with the aid of certain particles, a conjugation may be made out for them corresponding to the conjugation of the adjective proper, as follows:—

*Akiraka*, Bright.

| | | |
|---|---|---|
| Stem ..... | *Akiraka* ... | bright. |
| Predicate ..... | *Akiraka de* | bright. |
| Adverb ..... | *Akiraka ni* | brightly. |
| Attributive ..... | *Akiraka na* | bright (before a noun). |
| Verbal Form ..... | *Akiraka da* | is bright. |
| Conditional ..... | *Akiraka nareba* | if bright. |
| Concessive ..... | *Akiraka naredo* | though bright. |
| Abstract noun ... | *Akiraka na koto* | brightness. |

## Examples.

| | |
|---|---|
| *Rippa na mono ja nai ka ?* | Is it not grand? |
| *Makoto ni o rippa de gozai-* (truly) *masŭ.* | It is really splendid. |
| *Hi wa akiraka ni teru.* (sun brightly shines) | The sun shines brightly. |
| *Kinodoku na no wa Mori San da.* (sorry) | The one who is to be pitied is Mr. Mori. |
| *Bimbō ni natte iru kara kenyaku shinakŭcha nari-masenŭ.* (poor become because economy if-not-do does not become) | Now that I have become poor, I must practise economy. |
| *Are wa ganko na yatsu desŭ.* (he obstinate prejudiced fellow) | He is one of the old school—an old fossil. |

To this class of words belong *rippa* 'grand,' 'splendid:' *bimbō*, 'poor;' *kanemochi*, 'rich;' *kirei*, 'clean,' 'pretty,' and a multitude of words of Chinese derivation.

Some adjectives proper use the termination *na* added to the root as well as the regular attributive form. Thus we may say either *chisai* or *chisana*, 'small;' *ôkī* or *ōkina*,

'big;' *okashī* or *okashina*, 'ridiculous.' English adjectives must often be translated in Japanese by other parts of speech. 'Single' for example is *hĭtoye no*, a noun with the possessive particle *no*; 'Japanese' is *Nippon no*, lit. 'of Japan;' 'fat' is *fŭtotta*, the past tense of a verb *fŭtoru* 'to get fat;' 'explicit' is *hakkiri shita*, an adverb followed by the past tense of *suru* 'to do.'

§ 98. Degrees of Comparison.—The Japanese adjective has no degrees of comparison. The idea of comparison is expressed in the following manner:—'the weather is finer today than yesterday' is in Japanese, *sakujitsŭ yori konnichi wa tenki ga yoroshī*. This is literally, 'than yesterday today the weather is good.'

## Examples.

*Watakŭshi yori anata o* — You are younger than I.
I than you
*wakō gozaimasŭ.*
young are

In sentences like this, the former part is often omitted if the meaning is clear without it, as *anata wa o wakō gozarimasŭ*, 'you are the younger,' or *anata no hō ga o wakō gozarimasŭ*, lit. 'your side is young.'

*Sore wa nawo yoroshiu goza-* — That is still better.
that still good is
*rimasŭ.*

*Mijikai hodo wa, yoroshī.* — The shorter the better.
short amount is good

*Ane hodo ōkiku wa nai.* — She is not so tall as her elder sister.
elder sister big is not

*Omoi no hoka katai.* — It is harder than I thought.
thought outside of is hard

Instead of a Superlative Degree qualifying adverbs are used or the meaning is indicated by the context.

## Examples.

*Kore wa ichiban takai.* — This is the highest.
this No. 1 is high

*Naka ni kore wa takai.* — This is the highest.
among this is high

*Mitsu no uchi ni sore wa* — That is the prettiest of the three.
three among that
*ichiban kirei de gozaimasŭ.*
No. 1 pretty is

## CHAPTER VIII.

### AUXILIARY WORDS.

§ 99. *Aru*, 'to be,' 1st. conjugation. With the present indicative followed by the particle *de* and the verb *aru*, 'to be,' are formed a number of compound tenses which are in very common use. The present indicative is in this construction a noun and *de* the sign of the predicate. *De aru* is usually contracted into *da*, *de arō* into *d'arō*, etc.

#### Examples.

| | |
|---|---|
| *Itsu iku d'arō?*<br>when go will be | When is he likely to go? |
| *Kore bakari de taranŭ*<br>this alone not suffice<br>*d'arō.*<br>will be | This alone won't be enough. |
| *Konŭ d'atta.*<br>not come was | He did not come. |
| *Yoroshiu arimasenŭ d'atta.*<br>good is not was | It was not good. |

The last sentences show that the negative in this construction goes with the principal verb.

A similar construction is in use with adjectives.

#### Examples.

| | |
|---|---|
| *Katai da.* | It is hard. |
| *Atarashī de arimasenŭ.* | It is not new. |

The particle *no* often comes between the verb or adjective and *da*, *d'arō*, *d'atta* etc.

## Examples.

| | |
|---|---|
| *Konai no d'arō.* | He is probably not coming. |
| *Itsu iku no d'arō?* | When is he going? |
| *Mō chaku shimashĭta no d'arō.* (already arrival did will be) | He has probably arrived by this time. |

When the verb *aru* preceded by *de*, the sign of the predicate, is followed by the polite termination *masŭ*, a still further contraction takes place, which is constantly used in familiar conversation. *De arimasŭ* is contracted into *demasŭ*, and then into *desŭ*, *de arimashō* into *demashō* and then into *deshō*, *de arimashita* into *deshĭta* etc.

The shorter and more contracted the phrase, the less polite it becomes. *Desŭ* is very much more familiar and less respectful than *de gozarimasŭ*.

## Examples.

| | |
|---|---|
| *Sō desŭ.* | It is so. |
| *Dō desŭ ka?* | How is it? |

*Gozaru* and *gozarimasŭ* (in the Tokio dialect commonly pronounced *gozaimasŭ*), the polite substitutes for *aru*, may be used in the same way. *Gozaru* is not often heard in ordinary conversation.

Another series of compound tenses is formed by the past participle followed by *aru*.

## Example.

| | |
|---|---|
| *Kite gozaimasŭ.* | They have come. |

The verbs *aru*, *arimasŭ*, *gozarimasŭ* may also be joined to the stem, as:—

| | |
|---|---|
| *Dochira ye o ide de gozarimasŭ ka?* (where go is) | Where are you going? |

§ 100. *Oru, iru*, 'to remain,' 'to dwell.'

With the various tenses of the verbs *oru* (1st. conj.) and *iru* (2nd. conj.) and the past participles of verbs are formed a series of tenses which in some verbs correspond to the compound tenses formed by the verb 'to be' and the present participle of English verbs; in others to the tenses formed by the verb 'to have' and the past participle.

In other words this combination has sometimes a Perfect, sometimes a Continuative Force.

For instance, *hataraite oru* means 'he is working' but *kite oru* means not 'he is coming,' but 'he has come.' *Iru* has the same meaning as *oru*. It usually forms a contraction with the verb, thus—*shitteru*, for *shitte iru*, 'I know' lit. 'having learnt, I remain.' The *kite gozarimasŭ* of the last section is slightly different in meaning from *kite orimasŭ*. The former might be expanded into 'as they have come, there now are some;' the latter means 'they have come, and still remain.' Naturally the form with *oru* or *iru* is more in use in the case of living beings.

## Examples.

| | |
|---|---|
| *Issaku nen no natsu kara keiko shite orimasŭ.*<br>before last year summer from study having made remain | I have been studying since the summer of the year before last. |
| *Bakana koto wo itteru.*<br>foolish thing say remain | You are talking nonsense. |
| *Kono tabi ni ana ga aite oru.*<br>these socks hole opened remains | These socks have got holes in them. |
| *Dete orimasŭ.* | He has gone out. |
| *Tsuite orimasŭ.* | It has arrived. |

§ 101. *Naru*, 'to be.'

The verb *naru*, 'to be,' is extremely frequent in books.

In the spoken language it is most usually found in the Conditional Form as an auxiliary joined with the Indicative tenses of verbs. Thus it is common, instead of *ikeba*, 'if he goes,' to say, *iku nareba*, or *iku nara*;* for *ittareba* 'if he went' or 'had gone,' we may say *itta nareba* or *itta nara*. *Nara* may be used with adjectives in the same way, as *utsukushī nara* 'if pretty,' and is particularly frequent with those uninflected words described in § 97 which are used instead of adjectives. It has been already pointed out that the termination *na* of these words is a contraction for *naru*. *Naredo*, the Concessive Form, is also in use.

In the written and older language the present indicative of this verb was not *naru* but *nari*, and in some phrases this form is retained.

### Example.

*Tatoye kuchi yakŭsoku nari to mo.* — Granted that it is only a verbal promise.
suppose mouth promise

*Naru*, 'to be,' should be distinguished from *naru*, 'to become.' The latter may be generally recognised by its being preceded by *ni* or *to*.

### Examples.

*Kirei ni naru.* — To become beautiful.
*Hito to naru.* — To become a man.

§ 102. *Suru*, 'to do.' The conjugation of the irregular verb *suru* is given in § 44, and its use with the stems of verbs to form an emphatic negative has been explained in § 46. But perhaps the most common use of *suru* is to supply the place of verbal inflections in the case of Chinese and other words, which are themselves uninflected.

---

* *Nara* is merely a contraction for *nareba*. It is the *nara* which we have in the well-known phrase *sayō nara*, the literal meaning of which is 'if it be so,'='good bye.'

## Examples.

| | |
|---|---|
| *Yisan suru.* | To bring. |
| *Undō suru.* | To take exercise. |
| *Sōdan shimashō.* | I will consult (about it). |
| *Shimpai suruna.* | Don't be anxious. |
| *Yōjin shinai to ikenai.* | You must be careful. |

For the honorific verb *nasaru*, the polite verb *masŭ* and the respectful verbs *itasu* and *mōsu*, see chapter XII.

§ 103. *Iu*, 'to say,' a regular verb of the first conjugation. It is used with other verbs in a way which will be understood from the following examples.

| | |
|---|---|
| *Aru to iu to.* | If one say that there are, i.e. supposing that there are. |
| *Aru to iyedomo.* | Though one say that there are, i.e. granted that there are, although there are. |
| *Iku to iu to.* | If we say that we go i.e. if we go. |
| *Tada naku to iu koto* (simply cry called thing) *aru mono ka?* (is ?) | Who ever heard of anybody crying for nothing? |

*Iu* used in this way is often altogether redundant.

§ 104. *Keru*, an old perfect of *kuru*, 'to come,' is much used in the Concessive Form *keredo* with the Indicative Tenses of verbs. In these combinations the meaning of the tense of the principal verb is not lost. *Itta keredo* for example means 'he went, but'—, while if one says *ikedo*, 'though go,' or *ittemo*, 'even having gone,' no particular tense is indicated.

*Keredo* is also used with the Verbal Form of Adjectives, as *nigai keredo*, 'though it is bitter.'

It may be useful to notice here some nouns which for want of a better name may be called Auxiliary Nouns.

§ 105. *Hadzu.* 'necessity,' 'obligation,' is much used to express the idea contained in our auxiliary verbs 'ought,' 'must.'

## Examples.

*Kono shina ga makoto ni yasui.*
this article truly is cheap
— These articles are really cheap.

*Hanahada warui kara, yasui hadzu da.*
very bad cheap necessity
— They ought to be, for they are very bad.

*Sakujitsu iku hadzu de arimashĭta.*
yesterday go was
— He ought to have gone yesterday.

*Danna wa konnichi o ide nasaru hadzu desŭ.*
master today is
— Master ought to come (i.e. is expected) to-day.

*Shirō hadzu wa nai.*
will know
— There is no reason why he should know. He can't possibly find out.

*Sonna koto wo shiranakatta yo.*
such did not know
— I tell you I knew nothing of the kind.

*Shiranai hadzu da.*
not know necessity is
— How could you know?

*Sakujitsu sono kane wo uketoru hadzu deshĭta.*
yesterday that money receive necessity was
— I was to have been paid that money yesterday.

*Raigetsu ikubeki hadzu desŭ.*
next month go ought necessity is
— He is to go next month.

*Iku hadzu* will do as well as, or better than, *ikubeki hadzu* in the last sentence.

§ 106. *Koto*, 'action,' 'thing,' is much used with adjectives and the forms of verbs which are capable of being made

adjectives in a way which will be best understood from a few examples :—

| | |
|---|---|
| *Iku koto.* | The going. |
| *Ikanŭ koto.* | The not going. |
| *Itta koto.* | The having gone. |
| *Iku koto wa dekimashō* going thing will be possible *ka ?* | Will it be possible to go ? |
| *Ikanŭ koto wa arumai.* not going thing will not be | He will surely go. |
| *Tōkiō ye itta koto arimasŭ* gone thing is *ka ?* ? | Has he ever gone to Tokio ? |
| *Nippon no sake wo nonda* Japanese drunk *koto wa nai.* thing is not | I have never drunk Japanese *sake.* |
| *Noboru koto wa noborare-* ascending thing can *masŭ ; oriru koto wa* ascend coming down *mudzukashī.* is difficult | So far as getting up is concerned, I can get up ; it is the coming down that is difficult. |
| *Tōkiō ye kita koto wa* come thing *kimashĭta.* | He has come to Tokio, so far as that goes. |
| *Watakŭshi wa mō nagai koto* I long *wa arumai.* will not be | I don't think I have long to live. |
| *Rippana hĭto ni naru to iu* splendid become *koto wo shōchi shĭte iru.* know | I know that he will turn out a splendid fellow. |

In the last sentence, *koto* takes the place of the conjunction 'that.' The *to iu* is superfluous, as it often is in Japanese.

*Ichido o me ni kakatta koto ga arimasŭ.*
once eye hung
I have once met you.

*Mita koto ga nai.*
I have never seen.

*Miru koto ga dekinai.*
I can't see.

*A! nemui koto!*
sleepy
Ah! how sleepy I am!

*Wakizashi no koto wo kikō to omotta.*
short sword about will hear thought
I thought of enquiring about the short swords.

*Taikomochi to wa dare no koto da?*
jester who is
Whom do you mean by 'professional jester?'

*Omaye no koto sa.*
I mean you.

*Wakaranŭ to wa anata no koto.*
not understand your thing
Talk of not understanding! it is you who don't understand.

*Watakŭshi no kita koto wa danna ye shirasete o kure.*
come master make known give
Let your master know that I have come.

*Kono shomotsu no koto wa O Kiyo san kara kikimashĭta.*
this book from heard
I heard about this book from Miss O Kiyo.

§ 107. *Mono* means 'thing,' but it frequently occurs after verbs in idiomatic expressions to which this meaning affords little clue.

## Examples.

A. *Are wa sen ni miyenakatta onna da.*
she before not seen woman is

B. *Sō d'arō; are wa kotoshi kara kitan'da mono.*
thus will be she this year from come is thing

A. I never saw that woman before. B. Very likely; considering that she has come this year.

A. *Ano tokoro ye tabako-*
that place tobacco
*ire wo atsurayete oita ;*
holder having ordered put
*are wo totte ki na.*
that having taken come
B. *Are wa raigetsu jiu ni*
that next month
*nichi no yakŭsoku da mono wo—*
day promise

A. I ordered a tobacco-pouch from that place : go and fetch it.
B. Well, considering that it was promised for the 12th of next month — (The sentence is left unfinished as so often happens in Japanese.)

*Kamau mono ka?*
care thing ?

What do I care ?

*Komatta mono da.*

It is very annoying.

*Ikitai mon' desŭ keredo—*
like to go is although

I should like to go, but—

§ 108. *Tokoro*, 'place.'

The ordinary mode of rendering in Japanese the relative clauses of European languages has been already described in § 28, but in order to bring out the relative force more distinctly, the word *tokoro* is sometimes introduced, in imitation of a Chinese idiom. Thus instead of *iku hito*, 'the man who goes,' it is possible to say *iku tokoro no hito*, which means the same thing.

The relative force may be recognized in the following examples :—

*Omaye no kinō hanashĭta*
you yesterday said
*tokoro de wa.*
place by

By what you said yesterday.

*Kampuku ni tayenai*
admiration do not endure
*tokoro da.*

It is a thing for which I cannot contain my admiration.

*Kōgoro san wa dō suru*
how doing
*tokoro wo mi-nasatta?*
place see did

What did you see Mr. Kogoro do ?

*Tokoro* after the indicative tenses of verbs has the force of our 'just,' as in the following examples :—

*Anata no uwasa wo shīte iru tokoro d'atta.* (report)
We were just talking about you.

*Nan'da ka kore kara yomu tokoro da.* (read)
I am just going to read what it is.

*Tonari no hanashi wo kīte iru tokoro da.* (neighbour, talk, listening)
We are just listening to what they are saying next door.

## Other examples of *tokoro*.

*Tokoro ga, sono ban ni—* (that night)
Well then, on that night—

*Yonde mita tokoro ga—* (reading seen place)
Upon reading it—

*Sayō mōshimashīta tokoro ga—*
On my saying so—

A. *Sazo o yakamashiu gozarimashītarō.* (surely, noisy, will have been) B. *Yakamashī dokoro ka?* (noisy, place)
A. I am sure you must have been disturbed by our noise. B. Far from it!

A. *Watakŭshi no tokoro made motte kite kudasaru koto ga dekimashō ka?* (my, place, as far as having taken having come, give, thing, will be possible) B. *Hei! arigatō gozarimasŭ; sashi-agemasŭ dokoro dc wa gozarimasenŭ.* (thank you, send up, place, it is not)
A. Would it be possible for you to bring it as far as my place? B. Thank you; we would do much more than send it. ('No trouble at all' we should say.)

# CHAPTER IX.

## PARTICLES.

§ 109. Particles have very varied uses in Japanese. They serve instead of case and plural terminations, and are also used as prepositions* and conjunctions.

Many of the particles described in this chapter are really identical with some of the terminations of verbs and adjectives already noticed.

They are mostly found after nouns, but are also used with those parts of the verb and adjective which are nouns in syntax, and a few are joined to verbs in the indicative mood or to adjectives in the verbal form.

For convenience of reference they have been arranged alphabetically.

§ 110. *Dano.* *Dano* is a contraction for *de aru no*. It is used in enumerations, where it is desired to make each thing mentioned as distinct as possible. It is usually translated 'and', but this does not give the full force of this particle. It resembles not a little the alternative form of the verb, and like it is found in pairs.

### Examples.

| | |
|---|---|
| *Kiō dano asu dano*<br>to-day to-morrow<br>*mairu to te,*† *kimasenŭ.*<br>come come not | Saying that they were coming, now today, now tomorrow, they have not come. |

* As they come after the noun, postpositions would be the more correct term.

† For *to itte*.

*Iya dano ō dano to itte,*
no yes saying
*shinai no desŭ.*
not do s

Saying at one time 'no' at another time 'yes', he nevertheless does not do it.

*Ninsoku dano, daiku dano*
coolie carpenter
*yaneya dano yonde,*
tiler having called
*shigoto wo sasemashĭta.*
work caused to do

He sent for coolies, and for carpenters, and for tilers, and set them to work.

§ 111. *De.* *De* is a contraction for *nite.* With the various verbs for 'to be', it forms a series of contractions, as *da* for *de aru*, *desŭ* for *de arimasŭ*, *deshĭta* for *de arimashĭta*, *datta* for *de atta*, *darō* for *de arō* etc. *De wa* is contracted into *ja.*

*De* means 'with,' 'by,' 'by means of,' 'on account of,' 'at,' 'in,' as in the following examples:—

*Zōkin de ita wo nugū.*
floorcloth board wipe

To wipe the boards with a cloth.

*Oka de iku.*
land go

To go by land.

*Kawase de kane wo*
bill of exchange money
*okuru.*
send.

To send money by means of a bill of exchange.

*Wakaranai de komaru.*
understanding

I am bothered by his not understanding.

*Heya wa hanahada fuketsu de*
room very dirty by
*komarimasŭ.*
am annoyed

It is an annoyance that the room is so dirty.

*Gan ichi wa de kare*
wildgoose one that
*kore iu wake de wa gozaima-*
say reason is not
*senŭ.*

It is not that it is worth making a fuss about one wild goose.

*Yashiki de sodachimashĭta.*

I was brought up in a *yashiki.*

*Gakkō de sonna koto wa* — They know nothing of the kind
college at such
*ikkō shiranŭ.* — at the college.
wholly do not know

*Kore de mina desŭ ka?* — Is this all?
this with all is ?

*Dō iu shidai de?* — Under what circumstances?
what called order

*De* as the sign of the Predicate. When two nouns are joined together by the verb 'to be' *(aru, arimasŭ, gozarimasŭ)*, the latter affixes *de*.

## Examples.

*Watakŭshi wa kajiya de* — I am the blacksmith.
blacksmith
*gozarimasŭ.*

*Kono mushi wa tombo desŭ.* — This insect is a dragon fly.
insect dragon fly

*Uso da.* — It is a lie.

*Ī ja nai ka?* — Is it not good? *i.e.*, are you not satisfied?

*Tōkiō hen no yatsu wa* — The Tokio fellows are effeminate and therefore useless.
quarter fellow
*jiujaku de (atte) ikenŭ.*
effeminate not go

*Neruson wa Igirisŭ no hĭto* — Nelson was an Englishman and a naval hero.
Nelson Englishman
*de (atte), kaigun no gōketsŭ*
navy hero
*desŭ.*
is

*Kore wa ō hiōban no* — He had a great reputation, and lived in Aioi St.
He great report
*mono de (atte), Aioi chō ni*
street
*orimashĭta.*
lived

*De* as the mark of the predicate is much used in forming the compound tenses of verbs and adjectives. See § 99.

*Demo* combines the meaning of *de* with that of *mo* 'even,' 'also.' It may generally be translated 'even'.

| | |
|---|---|
| *Sayō demo gozai-* thus (pred.) even it will *mashō ga,—* be but | That is probably even so, but— |
| *Demo gozaimashō ga,—* | (Same as last.) |
| *Demo—* | Yes, but— |
| *Sore demo ikenai.* that with even it can't go | Even so it won't do. |
| *Ōkata taki ye demo* probably waterfall to *mawatta no de gozarimashō.* gone round will be | He has probably gone round to the waterfall. (*Demo* here shows that the remark is a mere guess.) |
| *Ato demo yoroshī.* after even is good | It will do afterwards. |
| *Sore wa kodomo demo wakaru.* that child even is intelligible | Even a child understands that. |
| *Fŭtotta no demo, yaseta no* fat lean *demo yoroshī.* is good | Either fat ones or lean ones will do. |
| *Seiyō no hĭto demo* west ocean man *Shinajin demo nai.* Chinese | He is neither a European nor a Chinaman. |

In the last sentence we have a combination of *de* as predicate and *mo*, repeated with two nouns in the sense of 'both.'

For *demo* with Interrogative Pronouns see § 26.

§ 112. *Dzutsu*, 'each,' 'every,' 'apiece'.

## Examples.

| | |
|---|---|
| *Kono kusuri wa ichi nichi* this medicine one day *sando dzutsu nomu no* three times each drink *desŭ.* is | This medicine is taken three times every day. |

*Hitori dzutsu hairima-* They came in one at a time.
one person at a time entered
*shita.*

*Toshi ni nido gurai dzutsu* Would it not be possible to
year twice amount each come to Tokio twice every year?
*Tōkiō ye dete kuru wake ni wa*
out come reason
*ikumai ka?*
will not go?

*Mina ni fŭtatsu dzutsu haitte* There are two in each of them.
all two each
*oru.*

§ 113. *Ga.* *Ga* was originally a possessive particle, and it still retains this force in certain phrases.

## Examples.

*Koma-ga-take.* Colt's peak (the name of a mountain).

*Jiu nen ga aida.* For the space of ten years. (*jiu nen no aida* is equally good and much more common.)
ten year space

*Ore ga me no maye de saye.* Before my very eyes.
my eyes before even

*Kore ga tame ni.* On this account.

*Waga kuni.* One's country.

*Waga kiōdai.* One's own brothers and sisters.

It is better not to use *ga* as a possessive particle except in phrases for which there is good precedent.

By the process described in § 65 *ga* has in the modern colloquial come to be chiefly used as the sign of the nominative case. This case is, however, not necessarily accompanied by *ga*. It is omitted when *wa* or *mo* follows the noun and in many other cases, and a noun may be in the nominative case without any particle at all being added. *Ga* is almost always used before the verbs *aru* 'to be,' *dekiru* 'to become,' 'to be made,' and *oru* and *iru* 'to remain.'

Examples of *ga* as sign of the nominative case.

*Kane ga aru ka?*
money is ?

Is there any money? Have you any money?

*Hana ga takaku natta.*
nose high became

He gave himself airs.

*Isogu koto ga aru kara.*
hurry is because

Because there is hurry.

*Sei ga takai hĭto.*
stature tall man

A man of tall stature.

*Shikata ga nai.*
do-side is not

There is nothing to be done. There is no help for it.

*Uso ga arawareta.*
falsehood has been revealed

Your falsehood has been found out.

*Damatte iru hō ga ii.*
being silent remain side is good.

You had better hold your tongue.

*Saku ya hĭtogoroshi ga atta.*
last night murder was

There was a murder last night.

*Yūbe ame ga futta.*
last night rain fell

It rained last night.

*Ano sumiya san wa o kamisan ga arimasŭ ka?*
that charcoal-dealer wife is ?

Has that charcoal-dealer a wife?

*Aka ga nijittan aru.*
red twenty pieces

There are twenty pieces of the red.

*Oi-oi o hanashi ga nakaba ni narimasŭ kara, kore kara ga omoshiroku narimasŭ.*
gradually story middle becomes because this after amusing becomes

Now that we are at length getting to the middle of the story, what remains becomes interesting.

*O cha ga dekimashĭta.*
(hon.) tea is made

The tea is ready.

*Hima ga nakatta.*
leisure was not

I had not time.

*Yō ga aru kara, kochi o ide.*
business is because hither

Come here; I've something for you to do.

The noun is often followed by *ga* where we should expect to find an accusative case, as in the following examples.

*Kono imi ga wakarimasenŭ.*
this meaning is unintelligible
I don't understand the meaning of this.

*Hana ga o suki desŭ ka?*
flower like is ?
Are you fond of flowers?

*Kane ga uketoritai toki wa.*
money desirable to receive time
When you want to receive the money.

*Hanshō no oto ga suru.*
fire-bell sound does
There is the firebell.

In the above sentences *imi*, *hana*, *kane*, and *oto* are regarded by the Japanese as the subjects of the verb or adjective which follows.

*Ga*, after those parts of adjectives and verbs which are used as nouns for purposes of syntax, has the same force as when it follows ordinary nouns.

## Examples.

*Iku ga yoroshi.*
the going is good
You had better go.

*Itta ga yok'atta.*
having gone was good
He would have done better to have gone.

*Yenrio sezu ni uchi-akete hanashita ga yoroshī.*
ceremony not doing frankly the having spoken is good
You had better make no ceremony, but speak out frankly.

*Ori-ai ga tsukimasenŭ.*
bend-meet not hit.
They don't hit it off together.

*Sugu ni tsurete kita ga ii.*
at once accompanying the having come was good.
You should have brought him here at once.

*O ai ga nakŭ te yoroshiu gozaimasŭ.*
meet without good
You need not meet him.

*Ga* after a verb in the indicative mood or an adjective in the verbal form may generally be translated by 'but.' Sometimes a pause in speaking is a sufficient equivalent.

## Examples.

*Tori-naosō to omou ga, tori-naosenai.*
take will mend think / take cannot mend
I wish to put it right, but I can't.

*Shinsetsu wa arigatai ga, zehi ikaneba naranai.*
kindness thanks / positively if not go does not become
You are very kind, but I must positively be going (to an inferior).

*Momen de wa arimasŭ ga, aratte shitate-naoshita bakari desŭ.*
cotton (pred.) is / washed made up renewed only / are
It is true that they are cotton, but they have just been washed and made up again.

*Senkoku nani ka miseru mono ga aru to osshaimashita ga, koko de haiken shitemo yoi no de gozarimasŭ ka?*
former hour something show / thing is said / here see having done / good is it
You said awhile ago that you had something to show me—may I look at it here?

*Ame ga ii kagen ni yameba, yoroshi ga—*
rain good condition / if stop is good
If the rain would stop in reasonable time, it would be a good thing, but—(I don't expect it will).

After *tokoro*, *ga* has a somewhat similar force.

*Kiite mita tokoro ga.*
having heard seen place
Upon making inquiries—(a pause)

*Tokoro ga* or *daga* (for *de aru ga*) at the beginning of a sentence means 'this being so,' 'upon this,' 'well then.'

§ 114. *Gena* is found after verbs in the sense 'it would appear that,' 'I am told that,' 'I understand that.'

## Examples.

| | |
|---|---|
| *Chōman to yara de gozari-masŭ gena.* dropsy ? is | I am told that it is dropsy, if that is the right name. |
| *Sakujitsu kayerimashĭta gena.* | I understand that he came back yesterday. |

*Sō desŭ* is commoner in Tokio than *gena*, which is more a Kioto expression, and has the same meaning. Ex. *Sakujitsu kayerimashĭta sō desŭ*, 'I understand that he returned yesterday.'

§ 115. *Ka* asks a question or intimates a doubt. it is very accurately represented by the mark of interrogation.

## Examples.

| | |
|---|---|
| *Oki fune ka?* large ship ? | Is it a large ship? |
| *Watakŭshi ka?* | Is it I? |
| *Kita ka?* | Has he come? |

*Ka* between two nouns represents our conjunction 'or.'

## Examples.

| | |
|---|---|
| *Osaka ka Nagasaki no uchi ni orimasŭ.* one or other lives | He lives in one of the two places, Osaka or Nagasaki (I don't know which). |
| *Ya· ka tama ni atatte shinimashĭta.* arrow bullet striking died | He was killed by an arrow or a bullet. |
| *Otoko ka onna ka?* man ? woman ? | Is it a male or a female? |
| *Itta ka ikanai ka?* has gone ? does not go ? | Has he gone, or not? |

*Sono hon no hiyōshi wa* — Is the cover of that book thick or thin?
that book cover
*atsui ka usui ka?*
thick thin

Where the clause begins with another interrogative word, *ka* may be omitted.

## Example.

*Dare desŭ?* — Who is it?

The Japanese language having no special forms for indirect narration, a question or doubt when repeated in an indirect clause does not change its form as it does in English.

## Examples.

*Anata wa miōnichi iyo-iyo* — He came to enquire whether you had not changed your mind about going tomorrow.
you tomorrow still
*o ide nasaru ka to*
do you come ? (sign of quotation)
*kiki ni kimashĭta.*
hear to came

*Mŭma ka ushi ka shiranŭ.* — I don't know whether it is a horse or a bull.
horse bull

*Donata ka to omoimashĭta.* — I wondered who it was.
who I thought

*Ikō to omou.* — I am thinking of going.
will go think

*Ikō ka to omou.* — I think I may perhaps go.
will go ? think

*Man - ichi sō iu koto* — It occurred to me whether there might not possibly be something of that kind.
10,000 1 so called
*demo ari wa semai ka to*
even be will not do ?
*omotta.*
thought

*Shijiu hak-ku ni narō* — A beggar who one would think might be perhaps forty eight or forty nine years of age.
forty eight nine will become
*ka to omou kojiki.*
think beggar

*Aru ka mo shiremasenŭ.* — There may be some, for aught I know.
are ? even can't know

For *ka* with Interrogative Pronouns see § 26.

§ 116. *Kara*, (with nouns) 'from,' 'since;' (with verbs) 'because,' 'after.'

## Examples.

### 1. With nouns.

*Konnichi kara.* — From today.

*Kore kara hachi ri.* — Eight ri from here.

*Saki kara.* — From a while ago.

*Doko kara ikimasŭ ka?* — By which way do you go?
where from go ?

*Nakasendō kara ikimasŭ.* — I am going by the Nakasendo.

*Kanada kara seiyō ye ikō to zonjimasŭ.* — I think of going to Europe viâ Canada.
from west ocean
will go think

*Sore kara no koto ni shō ja nai ka?* — Let us take it after that.
that after thing will make
is not ?

*Kore kara.* — Henceforth.

*Omote no hō kara irete kureruna.* — Don't let him in by the front.
front side from having let in
don't give

*Kakushi kara kane wo dashite.* — Taking money from his pocket.
pocket from money
taking out

*Ima kara sugu ni kayeru.* — I am now going straight back again.
now from immediately return

### 2. With Verbs.

#### (a). With Indicatives.

*Oyaji ga naku narimashita kara ni san nichi o itoma wo negaimasŭ.* — My father is dead, so I would ask you for two or three days leave.
father not became
because two three day leave
request

*Daijōbu desŭ kara, go anshin—*
safe is because easy-mind

You may make your mind at ease; it is quite safe.

*Kono uchi no maye wa kuruma wo okasenai kara, sō omotte iro.*
this house before jinrikisha not-let-put because so thinking remain

Remember that I don't allow jinrikshas to be set down before this house.

*Ima ni kayeru kara, giosha ni sō itte o kure.*
now go back because driver having said give

Tell the driver I am going away in a moment.

In the last two sentences *kara* is used where we might have expected *to*, the sign of quotation.

*Atsui kara.*

Because it is hot.

(b). With Past Participle.

*Mama demo kutte kara yok'arō.*
boiled rice even having eaten after will be good

It will do after you have had your rice (to persons much inferior in rank).

*Mina atsumatte kara ni nasaremasenŭ ka?*
all having assembled after not do

Won't you wait till they are all assembled before doing it?

*Hiru-meshi wo tabete kara de nakŭcha ikimasenŭ.*
noon meal having eaten after if not don't go

I won't go till after I have had my midday meal.

§ 117. *Koso* is a very emphatic particle. It formerly had the effect of making the verb or adjective at the end of the sentence be put in the Conditional Base, and rare cases of the application of this rule are still met with.

## Examples of *Koso*.

*Omaye koso usotsuki da.*
you liar are

It is *you* who are the liar.

*Yō koso oide nasatta.* — You are most welcome.
well come

*Watakŭshi koso go busata—* — It is I who have neglected calling on you.
I not-giving news

*Shinzureba koso, go chiukoku* — It is just because I believe it, that I offer you advice.
since believe advice
*mōshimasŭ.*
say (respectful)

*Yoroshi; sore de koso kimi* — Right! *That* is like yourself.
is good that with you
*da.*
is

§ 118. *Made*, from *ma* 'space' and *de* 'with,' means 'to,' 'up to,' 'till,' 'until,' 'as far as,' 'inclusive of.'

## Examples.

*Miōnichi made.* — Till to-morrow.

*Yokohama kara Tōkiō made.* — From Yokohama to Tokio.

*Hachiōji made donogurai* — How far is it to Hachoji?
what quantity
*aru?*

*Iu made mo nai.* — It is not worth mentioning.
saying as far as even is not

*Miōgonichi made ni* — It will be finished by the day after tomorrow.
day after tomorrow by
*deki-agarimasŭ.*
is finished

*Kojiki to made ni natta.* — He fell so low as to become a beggar.
beggar as far as became

*Namaye made* — I even told you my name.
name as far as
*o hanashi mōshĭta.*
told

*Konnichi no hĭto ni made.* — Even down to the men of this day.
today man down to

*Sakuban osoku made* — He had not returned up till late last night.
last night late until
*kayerananda.*
returned not

*Doko made mo chikara wo tsŭkushĭte.*
where as far as even strength having exhausted
Exerting one's strength to the very utmost.

*Omaye made watashi wo ijimeru.*
you inclusive of me vex
Even *you* join in vexing me.

§ 119. *Mo* means 'also,' 'too,' 'even,' and, when repeated with two nouns, 'both.' It is the opposite of *wa*, *wa* meaning 'this, and nothing more,' 'this, if nothing more,' while *mo* implies that some thing else is associated with the noun to which it belongs. These two particles are therefore not found together. The case particles come before *mo*, but when it is used, *ga* (as sign of the nominative) and *wo* are generally omitted.

For *demo* see § 111.

It is the same particle which is used with the concessive form of verbs and with participles.

## Examples.

### 1. With nouns.

*Kono tsubo mo o kai nasare.*
this vase buy do
Buy this vase too.

*Inu mo neko mo.*
dog cat
Both dogs and cats.

*Ingirisŭ mo Nippon mo.*
Both England and Japan.

*Futatsu to mo.*
Both of them.

*Sō omou mo muri wa nai.*
so think even wrong is not
You are not wrong to think so.

*Shiri mo shinai hĭto no tokoro ye tegami wo dashĭte.*
know do not man place letter sending off
Sending off a letter to a man she knows nothing of.

*Omou* and *shiri* in the last two sentences must be taken as nouns.

*Shinkō shinai hĭto mo aru.* There are some who do not
belief do not men also are believe.

2. With Verbs. ('even').

*Kuru ka mo shiranŭ.* He may come, for aught I know.
come ? even don't know

This phrase implies a slight leaning to the opinion that he will come; *kuru ka shiranŭ* is simply an expression of ignorance.

*Kiō wa mata Hayaji* I don't know whether that
today again fellow Hayaji may not come again
*me ga koyō mo* today.
(contemptuous) will come even
termination
*shirenŭ.*
can't know

*Tatoye nani to iwō to* No matter what he may say,
supposing what will say the best plan is to take no notice
*mo, tori-awanai no ga* of him.
even take-meet-not
*ichiban da.*
no. 1 is

*Mina tabenakŭ te mo* You need not eat them all.
all not eating even
*yoroshī.*
is good

*Aru keredo mo omaye* I have some, but I won't give
are although even you you any.
*ni wa yaranai.*
to not give

§ 120. *Nagara*, 'whilst.'

1. With nouns.

*Kage nagara.* In my inmost heart.
shade

*Go mendō nagara.* I am sorry to trouble you, but—
trouble

*Shikkei nagara.* It is very rude of me, but—
impolite

*Futatsu nagara.* Both of them. The two of
two them.

### 2. With Verbs (stem form).

*Utare nagara, kanjō wo shĭte.*
being beaten counting doing
Going on with his counting all the time he was being beaten.

*Cha wo nomi nagara shabette orimashĭta.*
tea drink whilst chattering remained
They were chattering over their tea.

*Kiusoku shi nagara.*
rest do
While resting.

*O kotoba o damashi asobasu to shiri nagara mo.*
words (hon.) deceive condescend know even
Even knowing all the time that your words were deceiving (highly respectful).

*Osore nagara.*
fear
With all due respect.

*Habakari nagara.*
fear
With all due respect.

§ 121. *Ni.* With nouns *ni* usually means 'to,' 'in,' 'at,' 'into,' 'on.'

### Examples.

*Kiōto ni iku.*
to go
He goes to Kioto.

*Kiōto ni orimasŭ.*
He lives in Kioto.

*Uchi ni orimasŭ.*
within
He is at home.

*Denshinkyoku ni haitta.*
telegraph office into entered
He went into the telegraph office.

*Yengawa ni dashĭte oke.*
verandah on having put out put
Put it out on the verandah.

*Kiuji ni mairi-mashĭta.*
waiting at table have come
I have come to wait at table.

*Hĭto wo baka ni suru.*
person fool into make
To make a fool of a person.

## Other meanings of *ni*.

| | |
|---|---|
| *Dare ni kiita?*<br>whom from did hear | From whom did you hear it? |
| *Wakai toki, haha ni*<br>young time mother from<br>*wakarete.*<br>separated | Separated from her mother when young. |
| *Toshi ni wa ōki.*<br>year for is big | He is big for his age. |
| *Anohito ni medzurashī*<br>that man for rare<br>*chikoku desu.*<br>late-hour is | It is very unusual for him to be so late. |
| *Sore ni sōi nai.*<br>that about mistake is not | There is no mistake about that. |
| *Sore ni, mata*<br>that in addition to again<br>*itte mireba—*<br>having gone when I saw. | And besides, when I went again to see— |
| *Bekon ni tamago.*<br>bacon in addition to eggs. | Bacon and eggs. |
| *Take ni suzume.*<br>bamboo sparrow | Bamboos and sparrows (as a subject of a painting). |
| *Taisetsu na kushi kanzashi*<br>valuable comb hairpin<br>*ni irui mo haitte*<br>clothing having entered<br>*imashita.*<br>was | It contained clothing besides valuable combs and hairpins. |
| *Yome ni ikitai.*<br>bride as wishes to go | She wants to get married. |

*Ni* is often required in Japanese where there is no preposition in English.

## Examples.

| | |
|---|---|
| *Isha ni sōdan suru.*<br>doctor consultation do | To consult a doctor. |
| *Isha ni mite morau.*<br>having seen receive | To get a doctor to examine one. |

| | |
|---|---|
| *Yotsu tsuji de* four crossroads at *basha ni aimashita.* carriage met | I met the carriage at the cross-roads. |
| *Mina ni ichi mai dzutsu* all one (flat object) apiece *yare.* give | Give them all one apiece. |
| *Shindai-kagiri ni natta.* property-limit became | He became bankrupt. |
| *Fuji san ni nobotta.* Fuji M^t^ ascended | He ascended M^t^ Fuji. |
| *Tonari ni arimasŭ.* | It is next door. |

*Ni* with nouns often forms Adverbs.

## Examples.

| | |
|---|---|
| *Makoto ni.* truth in | Truly. |
| *Tashika ni.* certainty in | Certainly. |
| *Dai ichi ni.* number one in | Firstly. |
| *Uye ni.* | Above. |
| *Mare ni.* | Seldom. |

Before passive verbs, *ni* means 'by,' and before causative verbs indicates the person who is caused to perform the action.

## Examples.

| | |
|---|---|
| *Hiyoko wa karasu ni* young chicken crow by *torareta.* was taken | The chicken was carried off by a crow. |
| *Nani ka Moriyama ni mo* something by too *iwareta.* was said | He was talked to a little by Moriyama too. |

*Niwatori ni ye wo* — Give the fowls their food.
fowl food
*kuwasero.*
make eat

A similar construction is in use with some intransitive verbs.

## Example.

*Kono atsusa ni dōmo* — I am knocked up by this heat.
this heat by somehow
*yowatta.*
have become weak

*Ni* may follow those parts of the verb and adjective which are capable of becoming nouns.

(a) After Indicatives.

*Tanoshimi ni omoimashĭta ni.* — Whilst I was looking forward to it with pleasure.
pleasure as thought in

*Ashĭta tattara* — When it would do quite well if you started tomorrow, why insist (on going) today ?
tomorrow if started
*yok'arō ni naze shiite*
will be good in why persistently
*konnichi—*
today

*Ame ga fureba, nureru to* — When you knew very well that when (or if) it rains, people get wet—(why did you go out in it ?).
rain if falls get wet
*iu koto wa shirete*
called thing being known
*iru ni—*
is in

*Kike to iu ni—* — When I tell you to listen—(why don't you listen ?)
listen say when

(b) After Adjectives.

*Atsui ni komaru.* — I am bothered by the heat.
being hot by am annoyed

*Kurai no ni, naze chōchin* — When it is so dark, why don't you bring a lantern ?
being dark in why lantern
*wo motte konai ?*
taking not come

*Yō* *mo nai* *ni* *saki ye* — As I have nothing for you to do, you may go to bed without waiting for me.
business not while first
*nereba* *yoi.*
if go to bed is good

*Ni* is frequently found after *nashi*, the old verbal form of *nai* 'not,' as *yenrio nashi ni* 'without ceremony.' This is an ungrammatical construction but it has the sanction of use.

(c) After Stems.

*Kimono wo arai ni yatta.* — He sent the clothes to be washed.
clothes wash sent

*Naoshi ni yatta ka?* — Did you send them to be mended?
mend sent

*Mi ni itta.* — He went to see.

It is not every verb with which this construction is usual or possible.

*O kiki ni iremasŭ.* — I will tell you (very respectful).
hearing put in

(d) After Negative Participles.

(*Gozen no*) *Ato no katadzuke* — He went to bed without putting away the (dinner) things.
meal after putting away
*wo sezu ni* *nete*
not doing having gone to bed
*shimaimashĭta.*
finished.

*Kanjo wo harawazu ni* — He never paid the bill after all.
bill not paying
*shimaimashĭta.*
finished.

§ 122. *No* 'of' is the ordinary sign of the possessive case.

## Examples.

*Hĭto no ashi.* — A man's leg.

*Hako no kagi.* — The key of the box.

*Omaye no kimono.* — Your clothes.

*Ima no (itta koto) wa* — What I said just now was a joke, I tell you.
now of said thing
*jōdan desŭ yo.*
joke is (emph. part).

*Sei no takai heitai.* — A tall soldier.
growth of high soldier

*Yama no ōi kuni.* — A mountainous country.
mountain numerous country

*Hi no aru uchi ni.* — While there is still daylight.
sun's being within

*Rondon kara no dempō.* — A telegram from London.
London from telegram.

*Kin no kahei.* — Gold coins.

*Miya no shĭta ni* — There are two inns below the Shinto temple.
Shinto temple of below
*yadoya ga nikĕn aru.*
inn two there are.

*Yane no uye kara tonde* — It flew away over the roof.
roof of above from flying
*itte shimatta.*
going finished

*Me no maye de.* — Before my eyes.
eye of before at

*No* joins two words which relate to the same person or thing.

*Dokushin no watakŭshi.* — I, who am a single man.
single body

*Sagami no kuni.* — The province of Sagami.

*Mekura no kojiki.* — A blind beggar.
eye-dark of beggar.

*Bettō no Tsunekichi.* — The horse boy Tsunekichi.

*Sugu ni koi to no* — A message that he was to come at once.
at once come
*kotodzuke.*
message

*No* is sometimes used like *dano* (which is=*da*+*no*) in enumerations. Here it may be rendered 'and' or 'or.'

*Muko no yōshi no* son-in-law adopted son
*to sonna mi ni sugita* such person exceeding
*koto wa negatte mo* thing having requested even
*kanaimasenŭ.* cannot be granted

Even if I asked for a thing so far above my station as to become your son-in-law or your adopted son, my request could not be granted.

*Moto yori izon no* origin from difference of opinion
*nan'no to iu wake wa* anything called reason
*nai.* is not

Of course there is no difference of opinion or anything of that kind.

## *No* with numerals.

*Mitsu no hako.* — Three boxes.

*Sannin no dorobō.* — Three thieves.

*No* after adjectives may very often be taken as equal to *mono* 'thing' and translated by 'one.'

*Ito no futoi no wo motte* thread thick taking
*koi.* come

Bring me a stout piece of thread.

*Kore! nibui no bakari aru;* this blunt only are
*togatta no ga arimasenŭ ka?* sharp are not ?

Look here! there are only blunt ones. Are there no sharp ones?

*Ichiban yasui no no nedan.* no. 1 cheap price

The price of the cheapest ones.

*Omaye wa warui no ni* you bad
*chigai nai.* mistake

You were certainly to blame.

In the following examples *no ni* may be rendered 'whilst.'

*Ka ga ōi no* musquitoes numerous
*ni naze kaya wo* whilst why musquito net
*tsutte okanai?* having hung not put

With such a lot of musquitoes about, why did you not put up the musquito net?

*Kiō wa Doyōbi de nai no*
today Saturday not
*ni dōshite o ide*
whilst how having done come
*nasatta ?*
did

How is it you have come today? It is not Saturday.

## *No* with verbs.

*Keisatsusho ye*
police station to
*tsurete iku no wa mendō*
accompany going trouble
*da kara.*
is because

Because it is too much trouble to go with you to the police station.

*Kō kaite arimasŭ no wo*
thus written is
*mite.*
seeing

Seeing what was thus written.

*Omaye ga kowashĭta no ka?*
you broke ?

Is it of your breaking? Was it you who broke it?

*Kowashĭta no wa watakŭshi*
broke I
*de gozarimasenŭ.*
is not

It was not I who broke it.

*Kowasu no wo mita yo.*
break saw

I tell you I saw you break it.

*Hisashī koto yenzetsu ga*
long thing speech
*nakatta no ni, kiō wa*
was not whilst to day
*ichi ni nin no jōzu no*
one two men clever
*namaye ga miyeru.*
names are visible

There have been no speeches for a long time but one or two clever speakers' names appear (on the list for) today.

*Watakŭshi wa ima mita*
I now looked
*no ni nani mo inai.*
when something is not

When I looked just now, there was nothing there.

*Doko ye o ide nasatta*
where to go did
*no deshō? Ima made koko*
will be now until here
*ni o ide nasatta no ni.*

Where can he have gone to? He was here till a moment ago.

§ 123. *Ra* is a plural particle.

With adverbs of place *ra* adds vagueness to their meaning like the English 'abouts' in the same position. *Koko*, for example, means 'here,' *kokora* 'hereabouts.'

When it is wished to show respect *ra* is not used with nouns or pronouns, but *dachi* or *gata*.

## Examples.

*Sōzōshī yatsu ra da!*
noisy fellow (plural) is
What a noisy lot of fellows!

*Sore ra no koto wo*
that (plural) thing
*segare kara kikimashĭta.*
son from heard
I heard about (*koto*) those things from my son.

*Go riokwan wa*
travel-residence
*dochira desŭ?*
whereabouts is
Whereabouts are your lodgings?

§ 124. *Sa* is found after nouns at the end of a sentence, where it has the same meaning as *da* 'is,' but is more emphatic.

## Examples.

*Ayashimu ni taranŭ*
think strange is not enough
*wake sa.*
reason is
There is not enough reason for thinking it strange.

*Go sōdan mōsu*
consultation do
*tsumori sa.*
intention is
I intend to consult you.

*Yō ga aru to sa.*
business is
He says there is something for you to do.

*Sugu ni tonde iku no*
at once flying go
*desŭ to sa.*
is
I tell you it is said that it goes flying off at once.

*Are sa.*
it is

(A phrase used as the equivalent of our 'I say' in calling one's attention or by way of remonstrance.)

*Sayō sa.*
thus is

Yes.

§ 125. *Saye* after nouns or the stems of verbs means 'only.'

## Examples.

*Danna saye yoroshikereba,*
master only if is good
*watakŭshi wa dōdemo*
I anyhow
*yoroshiu gozarimasŭ.*
good is

If my master is only satisfied, I don't mind.

*Yūdachi no maye ni*
shower before
*dekakete saye ireba.*
having gone out if remain

If they have only started before the shower.

*Jibun ga hōritsu wo okashi*
self law break
*saye senya* (for *seneba*)
only if not do
*nani mo junsa no kowai*
anything police afraid
*koto wa nai hadzu sa.*
thing not necessity

For my own part, so long as I don't break the law, there is no reason why I should be the least afraid of the police.

*De* sometimes comes between the noun and *saye*. It adds nothing to the meaning.

*Sempō de saye go shōchi*
other party consent
*de gozarimasŭ nara.*
is if

If the other party only agrees.

*Chikŭshō de saye mo on wo*
beast favour
*shiru.*
know

The very beasts have a sense of gratitude.

§ 126. *Shi* is used with verbs in the indicative mood as a conjunction. It may be rendered 'and,' 'and also,' 'not only—but,' 'and so.'

## Examples.

*Michi mo yohodo aru shi,*
way much is
*osoku natteru kara,*
late has become because
*hito ban koko ni tomatte,*
one night here having stayed
*ashita tattara yok'arō.*
tomorrow if started will be good

As you have a long way to go, and besides it has got late, you had better stay here for one night, and start tomorrow.

*Tōi michi demo ari wa*
distant way even be
*shimai shi, hashi wo*
will not do bridge
*watareba tsui hana no*
if cross casually nose
*saki.*
before

Not only is it no great way off, but if you cross the bridge, there it is before your nose.

*Soto wo arukeba ashi ga*
outside if walk leg
*kutabireru shi, uchi ni*
get tired at home
*oreba taikutsu suru shi,*
if remain ennui do
*jitsu ni dōmo—*
truly somehow

If I go out, my legs get tired, and if I stay at home I feel bored, so that really—

*Sewashī hi mo aru shi;*
busy day
*hima na hi mo aru.*
leisure day

I have busy days and days of leisure.

§ 127. *Shiu* is a moderately respectful plural particle. It is comparatively little used.

## Examples.

*Tomodachi shiu.* Friends.

*Kodomo shiu.* Children.

*Danna shiu.* Masters.

§ 128. *Tachi* or *dachi* is also a respectful plural particle.

## Examples.

*Ima no fujin dachi ga*
now lady (plur.)
*gakumon wo shĭte iru no*
learning doing remain
*wo miru to.*
see if

When we consider the pursuit of learning by the ladies of the present time.

*Mō kimi tachi wa meshi*
already you rice
*ka?*

Have you gentlemen got to the rice (the last part of a meal)?

§ 129. *To.* *To* between two nouns means 'and.' It is sometimes repeated after the second.

## Examples.

*Watakŭshi to omaye wa*
I and you
*kuni kara kita toki.*
province from came time

When you and I came from our province.

*Temaye no okubiō to*
you cowardice
*mugaku to wo tana ni*
ignorance shelf to
*agete.*
raising

Putting in the background your cowardice and ignorance.

*Uchi no inu to dokka no*
home dog somewhere
*inu to ga oba san no daijina*
dog aunt's much-prized
*hato wo koroshĭta.*
pigeon killed

Our dog and another one have killed my aunt's much-prized pigeon.

Note that in the last sentence the whole phrase *uchi no inu to dokka no inu to* is the subject of the sentence and therefore takes *ga* after it as the sign of the nominative case.

*Hone to kawa to ni natta.*
bone skin has become

He has become skin and bone.

## Other uses of *to* with nouns.

*Shina-jin to kenkwa wo*
China man with quarrel
*shĭta.*
did

He had a quarrel with a Chinaman.

*Kinō katta tammono* — They are the same as the piece
yesterday bought piece goods — goods I bought yesterday.
*to onaji mono desŭ.*
as same thing is

*Sakujitsu katta kanakin* — They are different from the
yesterday bought shirtings — shirtings I bought yesterday.
*to chigaimasŭ.*
from differs.

*Kono hĭto to issho* — Go along with this man.
this man with same place
*ni ike.*
go

*Are wo tōzoku to shĭte* — If we look on him as a robber.
him robber having made
*miru toki wa.*
see time

*Riōnin to mo.* — Both of them.
two men and even

*Ittō shokikan to* (or *ni*) — He has been made First
first class secretary — Secretary.
*narimashĭta.*
has become

*To* with some uninflected words is used to form adverbs.

| | |
|---|---|
| *Shikkari to.* | Firmly. |
| *Totsuzen to.* | Suddenly. |
| *Pon to.* | With a bang. |
| *Bara bara to.* | With a rattling noise. |

Onomatopoetic words like the two last examples are exceedingly common in Japanese, but they are rather inelegant.

*To* with nouns sometimes corresponds to the inverted commas used as a sign of quotation.

*Urashiwo to ka iu tokoro.* — A place called, if I remember
Vladivostock ? — right, 'Vladivostock.'

*O namaye wa nan' to iu?* — What is your name?
name what say

*Watakŭshi wa Denkichi to* — My name is 'Denkichi.'
I
*mōshimasŭ.*
call

*Hontō to mo (itte yoroshī).* — To be sure it is true.
truth even saying is good

With verbs, *to* (like our conjunction 'that') is the sign of quotation* or of indirect statement generally, and is used after such verbs as 'to say,' 'to think,' 'to promise,' 'to advise,' etc. etc. It must not be omitted as 'that' often is in English. It must sometimes be rendered by 'to.'

*Seri-uri ga mō shimai ni* — He said that the auction was over.
auction already finish
*natta to iimashĭta.*
became said

*Ike to iu no da.* — I tell you to go away.
go (imp.) say is

*Nan'da to ye?* — What is it you say it is?
what is it

*Koko de awō to wa* — I did not expect to meet you here.
here will meet
*omowananda.*
did not think

*Utō to shĭta.* — He made to strike him.
will strike did

When *to* is used, there is often an ellipsis of some part of one of the verbs *iu* 'to say,' *miru* 'to see,' *omou* 'to think,' *suru* 'to do,' *kiku* 'to hear.'

*Anata ni sōdan* — I came to consult with you.
you with consultation
*(shō) to (omotte) kimashĭta.*
will do thinking came

---

* I am inclined to think that *to* is identical with the root *so* of *sore* 'that,' and that from a demonstrative, this particle has become a conjunction, just like its English equivalent. In the phrases *to kaku, to mo kaku mo*, its original demonstrative force is retained.

*Kōbu ye nigaku* — I think he said he was going to matriculate in Engineering.
engineering matriculation

(*suru*) *to ka itta.*
do ? said

*Yō gozarimasŭ to* (*itte*) — To be sure I will.
good is that said

*mo* (*yoroshī*).
even is good

*Arimasŭ to mo.* — To be sure there are.

The ordinary force of *to mo* after verbs is 'though,' 'even though.'

*Nani ni tsukai-harawareru* — You can spend the money on whatever you please.
what for spend be paid

*to mo omaye no kàtte da.*
even your convenience is

In the language of the lower classes, *to* is often contracted with the verbs *iu* and *aru* following.

*Ikettara*, (for *ike to* — Why don't you go when I tell you?
go (imp.)

*ittara*) *ikanai ka?*
when I said not go ?

*Shiranai tte* (for *to itte*) — When I tell you I don't know.
not know

*iu ni.*
saying in

*Na wo iye tatte* (for — You ask me to tell you his name, but there is no such person.
name say (imp.)

*to atte*) *sonna hĭto wa*
being such person

*arimasenŭ.*
is not

*Hongō ye hiki-koshi nasatta* — By the help of a statement that you had removed to Hongo, I found you out with difficulty.
remove did

*tende* (for *to iu no de*),
by-its-being-said-that

*yō-yō no koto de shiremashĭta.*
hardly thing by found out.

*Mekura tā* (for *to wa*, which blind again is for *to iu wa*) *dare no* who of *koto da?* thing is — Whom do you call blind?

*Tegami ga nai teba* letter is not (for *to ieba*). if I say — Have not I told you there is no letter?

*To* after verbs must sometimes be translated 'if' or 'when.'

*Gudzu gudzu suru to, tochiu* loitering do if way *de hi ga kureru yo.* on sun goes down — If you loiter, it will be dark before you get there.

*Yoku-jitsu ni naru to.* next day become when — When the following day arrived.

*Sono toki no koto wo* that time thing *omou to.* think — When I think of that time.

*Kuru to sugu ni.* come when at once — As soon as he comes (or came).

§ 130. *Wa* is a distinctive or separative particle. It has the force of isolating or singling out one object from among a number, of opposing one thing to another, or of limiting a statement strictly to the word which *wa* follows. Thus *kore wa* may mean 'this one out of a number,' 'this one not that one,' 'this one and nothing else,' 'this one at least.'

*Wa* is often found with the subject of a sentence, but it must not be taken for the sign of the nominative case. It is also found combined with the locative particles *ni* and *de*, and even after *wo* the sign of the accusative case, when it takes the *nigori* and becomes *ba*.

The French *quant à* is perhaps the nearest equivalent to *wa*, but in European languages the same idea is usually expressed, not by a separate word, but by means of a greater emphasis on the noun. *Wa* has frequently very little meaning, and its presence or absence is often immaterial. *Wa* may be used after those parts of the verb or adjective which are nouns in syntax.

*Shiroi koto wa shiroi.*

*So far* as whiteness *goes*, it is white.

*Are wa warui; kore wa*
that is bad this
*yoroshi.*
is good

That is bad, this is good.

*Kore de wa ikenai.*
this with cannot go

*This* won't do.

*Watakŭshi no kuni ni wa*
my country
*jishin ga nai.*
earthquake is not

There are no earthquakes in my country.

*Konda wa sonna wake ja*
this time such reason
(for *de wa*) *nai.*
is not

*This* time, there will be nothing of that kind.

*Dō shĭtemo san-*
how having done even three
*ya wa kakaru d'arō.*
nights belong will be

No matter what you do, I think it will take at least three nights.

*Hako no uchi ni arimashĭta*
box inside was
*no wa mina motte mairi-*
all having taken came
*mashĭta.*

I brought all that were in the box. (The *wa* implies that there were, or may have been, others not in the box.)

*Tōkaidō no ninsoku wa*
coolie
*kumosŭke to iu.*
call

The Tokaido coolies are called *kumosŭke*.

*Kono sakana wa takai ka?*
this fish dear ?

Is this fish dear ?

*Hĭto no mono wa waga mono ;*
man thing my thing
*waga mono wa hĭto no mono*
*de wa nai.*
is not

What is other people's is mine, but what is mine is not other people's.

*Taisa to natte*
colonel having become
*iru kara wa.*
remain since

Ever since he became a colonel. (The *wa* hints a contrast with the time before he became a colonel.)

*Watakŭshi no bunko ni akai*
my desk red
*na-fuda ichimai aru : sore wo*
name card one is that
*ba totte koi.*
having taken come

There is a red visiting card in my desk: bring it to me. (The *ba* shows that the card is to be singled out among the other things in the desk.)

*Saiwai na koto ni wa.*
fortunate thing in

Fortunately.

*Kawagishi no dcnakatta wa*
not come out
*zannen d'atta.*
disappointment was

What a pity Kawagishi was not present!

*Narubcku wa.*
become could

If possible.

*Kaigun ni irai shinakŭ*
navy reliance not doing
*te wa naranŭ.*
in case does not become

We must rely upon the Navy.

*Watakŭshi no sōzō ataru ka*
my idea hit ?
*ataranai ka wa* (or *wo*) *shiranŭ.*
not hit

I don't know whether my idea is correct, or not.

*Wa* without any apparent meaning at the end of a sentence has been already adverted to in § 65. The Kioto terminations *wai na*, *wa na* suggest that the verb *naru* 'to be' must be supplied in this case, as *mada o kawo ni sùkoshi mo demasenà wa (naru)*, lit. 'not yet coming out in the least on your face is (a fact),' 'it does not yet show on your face in the least.'

An interrogative is often understood after *wa*.

| | |
|---|---|
| *O atsuraye wa (nani de* (hon.) order what | What do you order, Sir ? |
| *gozarimasŭ) ?* is | |
| *Ato wa ?* next | (What is) the next (course) ? |
| *Denkichi san ! annaija wa ?* guide | Mr. Denkichi ! what about the guide ? |
| *Shikkei nagara, o* impolite whilst (hon.) | Excuse me, but what is your name ? |
| *namaye wa ?* name | |

In the common language of Tokio *wa* often suffers change or contraction. Thus for *ari wa shinai ka*, we have *ari ya shinai ka*, for *sore wa*, *sore ya* or *sorya*, for *nanzo wa*, *nanzā*, for *kore wa*, *korā*, for *koto wa*, *kotā*, etc.

§ 131. *Wo* is the sign of the accusative case. But a noun in the accusative case does not necessarily take *wo* after it. The accusative case governed by a preposition does not take *wo*, which is often omitted before *suru* or *itasu* 'to do' and in other cases.

| | |
|---|---|
| *Daiku wa dai wo tsŭkuru.* carpenter table makes | The carpenter makes a table. |
| *Ane no yensho to yara* elder sister love letter ? | I should like my elder sister's love letter, if that is what you call it, to be returned to me. |
| *wo watakŭshi made kayeshite* me to return | |
| *moraitai.* wish to receive | |
| *Umejirō san no koto bakari* thing only | He thinks of nothing but Umejiro. (Note the position of *wo*.) |
| *wo ki ni kakete iru.* mind having hung remain | |
| *Kannin shite kudasare.* patience having done give | Please have patience with me. (Note the absence of *wo* after *kannin*.) |

*Sazawa wo watakŭshi da to* — He thought Sazawa was I.
I
*omotta.*
thought

*Wo* is often found where we use a preposition in English.

*Iye wo demashĭta.* — He left his house.
house from went out

*Kuruma wo orite.* — Getting out of the jinrikisha.
jinrikisha from having got down

*Senyen no kane wo* — He was robbed of one thou-
1000 yen money of sand yen.
*torareta.*
was robbed

*Konzatsu wo hanareta tokoro.* — A place removed from turmoil.
turmoil from removed place

For *mono wo* see *mono*, § 107. In the following sentence *wo* has a somewhat similar meaning:—

*Taikō ni mo naru tokoro* — It had gone so far that he was
expulsion even become place on the point of being expelled
*de atta wo, dare ka* from college, when by some-
was whereas somebody body's good offices—
*shiusen shĭte*—
good offices having done

But *ga* is commoner than *wo* in this construction.

§ 132. *Ya*. *Ya* oscillates in meaning between the two signs '?' and '!,' being sometimes expressive of doubt, and at others a mere exclamation.

After nouns it is used;—

1. As a Vocative termination.

*Take ya!* *Take!*

2. With the meaning 'or.'

*Nido ya sando.* — Two or three times.
twice three times

*Koto ya samisen wa tai-* — A moderate degree of profi-
Jap. harp guitar pretty- ciency on the *koto* or *samisen*
*tei de wa ii.* is sufficient.
nearly with is good

With Verbs.

*Kuu ya kuwazu no mi.*
eat or not eat body
A person with precarious means of subsistence.

*Anata no basha wa miyeru ya inaya.*
your carriage is visible ? not ?
The moment your carriage comes in sight.

The last idiom is rather bookish.

*Ikō ya!*
will go
Let us go!

For *ya* as a corruption of *wa*, see above, § 130.

§ 133. *Yara.* *Yara* is a contraction for *ya* (see previous section) and *aran*, the old future of *aru*, 'to be.' It expresses uncertainty.

*Doko ni orimasŭ yara watakŭshi ni wa wakarimasenŭ.*
where lives ? me to is not known
I don't know where he lives.

*Doko ye itta yara.*
I wonder where he has gone.

The last sentence is left incomplete in the Japanese version. Some such phrase as the concluding words of the previous example is to be supplied.

*Amakao to yara ye o ide ni narimashĭta yoku nen.*
Macao to went (respectful) next year
The year after you went to Macao, if that is the right name of the place.

*Tanoji tara* (for *to yara*) *iu geisha.*
A singing-girl called Tanoji, if I remember rightly.

*Dare yara ga itta koto.*
who said thing
Something somebody said.

§ 134. *Ye*, 'towards,' 'to.' The *y* in this particle is pronounced very lightly, and perhaps the student's safest plan is to omit it altogether, as many Japanese do.

*Itsu o kuni ye o kaeri nasaru ka?*
when country to return do ?
When do you return to your country?

*Tabi ye tatsu no wo* — He put off starting on his
journey starting journey.
*nobashĭta.*
put off

*Watakŭshi no yado ye o* — Stay for the night in my
my lodging in lodgings.
*tomari nasare.*
stay do

*Achira ye mate.* — Wait there.

*Ye* in the last two sentences seems to mean 'at' or 'in,' but perhaps *o ide nasatte* or *itte* is to be supplied after it.

There is a *ye* (or *e*) which is a mere interjection something like our 'eh?,' and must be distinguished from *ye* 'towards.'

§ 135. *Yo.* *Yo* is used with nouns in the vocative case, but it is something more than a mere vocative particle. It is emphatic, and implies pleading, remonstrance, appeal or warning. Indeed it often stands quite by itself as an exclamation with this force. It is difficult to render *yo* by any English word, but 'I tell you,' will sometimes translate it pretty accurately. In the Kioto dialect *yo* is used with the roots of verbs of the second conjugation to form the imperative mood. Thus for *tabero*, the Kioto people say *tabeyo*. In the Tokio dialect, *yo* with the imperative is not a mere termination, but has the emphatic force described above. It is a favourite particle with women.

*Okka san yo.* — Mother!
mother

*O cha yo! o yukata yo!* — Some tea! a bath gown! (for
tea bath gown a guest).

*Abunai yo.* — It is dangerous, I tell you.
is dangerous

*Shiranai yo.* — I tell you I don't know.

*O ide yo.* — Do come.

*O agari nasai* (for *nasare*) *yo.* — Do come in.
come up do

§ 136. *Yori*, 'from,' 'since,' 'than.'

## Examples.

*Kore yori hachi ri.* — Eight ri from here.
this from eight

*Konaida yori biōki de shukkin itashimasenŭ.* — For some days past I have been prevented by illness from going to office.
some days ago from illness owing to going to office do not

*Mōshi-agemashĭta nedan yori shĭta de wa sashi-agerarare-masenŭ.* — I can't let you have them for less than I said.
stated price than low with offer can not

*Omotta yori yasui.* — It is cheaper than I thought.
thought cheap

*Watakŭshi yori hoka ni shiru hĭto wa nashi.* — Nobody knows but me.
me than other know man is not

*Itsumo yori kenkō desŭ.* — He is in stronger health than usual.
ever than robust is

*Seppuku suru yori hoka ni harakiri* do *than other shikata ga nai.* — There is nothing left for it but to commit harakiri.
do-side is not

A. *Ō! Fuku ka? dō shĭta?* B. *Ore yori wa omaye san dō shĭta?* — A. Hilloa! is that Fuku? What became of you? B. Or rather what became of you?
Hilloa! how did me than you how did

§ 137. *Zo* is a very emphatic particle.

## Examples.

*Keshite uchi ye irete wa naranai zo.*
positively house into admit in case not become

You must positively not allow him into the house.

*Kataku ii-tsüketa zo.*
hard ordered

You have my strict orders.

*Kita zo.*
has come

Here he is!

*Kiku hodo no mono wa nai ze* (for *zo ye*).
hear quantity thing is not

I tell you there is nothing worth listening to.

# CHAPTER X.

## ADVERBS, PREPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

### ADVERBS.

§ 138. The true adverb is in Japanese the form of the adjective ending in the syllable *ku:* as *hayaku*, 'quickly;' *atarashiku*, 'newly;' *yoku*, 'well.'* See § 82. Many words used as adverbs are really nouns or nouns followed by particles, as *ashita*, 'tomorrow;' *sakini*, 'before;' *bakani*, 'foolishly;' *suguni*, 'at once;' or participles of verbs, as *subete*, 'generally;' *semete*, 'at least;' *nokorazu*, 'without exception.'

The present indicative of verbs is sometimes reduplicated to form an adverb, as *miru-miru*, 'à vue d'oeil', *yuku-yuku*, 'as one goes along.'

§ 139. The following list contains some of the most commonly used adverbs :—

#### ADVERBS OF TIME.

| | |
|---|---|
| *Mō*, already. | *Mada*, not yet. |
| *Itsu*, when (interrogative). | *Itsudemo*, always. |
| *Toki*, ditto. (relative). | *Sikini*, soon. |
| *Miōnichi*, to-morrow. | *Mettani*, (with neg.) seldom. |
| *Ashita*, ditto. | *Tadaima*, immediately. |
| *Konnichi*, to-day. | *Mōhaya*, already. |
| *Kiō*, ditto. | *Sudeni*, ditto. |

* Also contracted into *hayō*, *atarashiu*, *yō*.

### ADVERBS OF TIME.

| | |
|---|---|
| *Sakujitsŭ*, yesterday. | *Tabi tabi*, several times. |
| *Kinō*, ditto. | *Ichi do* or *hĭto tabi*, once. |
| *Sendatte*, some days ago. | *Ni do* or *fŭta tabi*, twice. |
| *Nochihodo*, by and by. | &c. &c. |

### ADVERBS OF PLACE.*

| | |
|---|---|
| *Koko*, here. | *Dochira*, where, whither. |
| *Kokoni*, here. | *Sochi*, there, thither. |
| *Doko*, where. | *Sochira*, there, thither. |
| *Dokoni*, where. | *Achi*, there, thither. |
| *Soko*, there. | *Achira*, there, thither. |
| *Sokoni*, there. | *Sakini*, before. |
| *Asŭko*, there. | *Atode*, behind. |
| *Asŭkoni*, there. | *Sakasama*, upside down. |
| *Kochi*, here, hither. | *Yokoni*, across. |
| *Kochira*, here, hither. | *Uyeni*, above. |
| *Dochi*, where, whither. | *Shĭtani*, below. |

### ADVERBS OF MANNER.

| | |
|---|---|
| *Dō*, how. | *Dōmo*, howsoever. |
| *Ikaga*, how. | *Hanahada*, very. |
| *Kō*, in this way. | *Naze*, why. |
| *Kayōni*, in this way. | *Zehi*, positively. |
| *Sō*, in that way. | *Jōzu ni*, cleverly. |
| *Sayōni*, in that way. | *Yoku*, well. |

### ADVERBS OF QUANTITY.

| | |
|---|---|
| *Takŭsan*, *taisō*, much. | *Bakari*, only. |
| *Donokurai*, how much. | *Ikura*, how much. |
| *Jiubun*, enough. | *Motto*, more. |
| *Sŭkoshi*, little. | *Amari* or *Yokeini* } too much. |
| *Ikutsŭ*, how many. | |

* See also §§ 18 to 24.

### ADVERBS OF AFFIRMATION AND NEGATION.

*He*, or *hai*, yes.
*Iye*, no.
*Mottomo*, right!

*He* or *hai* must not be understood in too strict a sense. It is often nothing more than a polite expression of attention to what is being said. The true mode of expressing affirmation is to repeat the verb of the clause referred to.

A negative answer to a question may be expressed in a similar manner. *He* and *hai* are more used in answer to commands than to questions.

### Examples.

| | |
|---|---|
| *Mō kimashĭta ka?* | Has he come yet? |
| *Kimashĭta.* | Yes, he has come. |
| *Miōnichi tsugō wa* (tomorrow convenience) *yoroshĭ ka?* (is good) | Is it convenient tomorrow? |
| *Sayō desŭ* or *He, sayō desŭ.* | Yes, it is. |
| *He, sayō de gozaimasenū.* | No, it is not. |

§ 140. Onomatopoetic Adverbs are common in Japanese but most of them are somewhat vulgar. They are often followed by the particle *to*.

### Examples.

| | |
|---|---|
| *Gata gata.* | of a rattling noise. |
| *Butsu butsu.* | grumblingly. |
| *Potsuri-potsuri.* | of the 'spitting' of rain. |
| *Domburi to.* | of falling with a 'flop.' |

The adverb invariably precedes the word which it qualifies.

### PREPOSITIONS.

§ 141. The Preposition should in Japanese be called the Postposition, as it always follows the noun. The prepositions have been treated of in the Chapter on Particles.

The English prepositions must often be rendered in Japanese by different parts of speech. Thus, for 'between,' we have *no aida ni*, lit. 'in the space of;' for 'beside' we must say *no soba ni*, lit. 'at the side of;' for 'over,' *koyete*, the past participle of *koyeru*, 'to cross.'

### CONJUNCTIONS.

§ 142. Conjunctions in English are variously rendered in Japanese by Particles, Verbal or Adjectival terminations etc. Some have been already noticed under the head of Particles, and hints as to translating them into Japanese will also be found in Chapter XI.

### INTERJECTIONS.

§ 143. As in other languages Interjections are merely exclamations, and can scarcely be said to have any grammar. The principal are:—

*Oi*, Halloa!
*Aita*, Ah! of pain.
*Oya*, Oh! of surprise—used chiefly by women.
*He*, (rising accent) of surprise and admiration.
*Yai*, of terror.
*Dokkoi*, when lifting a heavy weight, or otherwise exerting oneself.
*Sā*, of inciting a person to do something.
*Mā*, of satisfaction, surprise, etc.

The *ne* so common in the vulgar Yedo dialect (in other parts of Japan it is *na* or *nō*) is a sort of interjection. It has very little meaning, and merely serves to draw the attention of the person addressed. It has about the same force as the meaningless, 'you know,' sometimes heard in English conversation. *Yoroshī ne*, 'it is good, is it not'? *mata miōnichi o ide nasaru ne*, 'you will come again to-morrow, won't you'? *sore kara ne*——, 'after that, don't you know——'

*Ne* is little used by men.

# CHAPTER XI.

## ENGLISH WORDS INTO JAPANESE.

§ 144. At the risk of some repetition, it has been considered desirable to give a few notes on the mode of rendering into Japanese some common English words.*

§ 145. 'Although' or 'though.' *Keredo* with indicatives or verbal forms of adjectives, as *itta keredo* 'although he went,' *samui keredo* 'although it is cold'; participle and *mo* or adverb and *te mo*, as *itte mo* 'although having gone,' *samukŭ te mo* 'though cold'; concessive form, as *ikedomo* 'although (he) go,' *samukeredo*, 'although cold.'

§ 146. 'And.' Connecting nouns, *to*, which is often repeated after the last noun, as *sake to sakana*, 'wine and fish;' *kore to are to*, 'this and that:' *ni*, as *kashi ni kudamono* 'cakes and fruit.' Sometimes the nouns are simply placed together as *sake sakana* 'wine and fish.' See also *dano*, § 111 and *no*, § 122. Connecting verbs, 'and' is expressed by putting the first verb in the participle form, at least where the action of the first verb is conceived as preparatory or preliminary to that of the one succeeding it, as *tokkuri wo akete motte koi*, 'open the bottle and bring it here.' In other cases, and at the beginning of a sentence, *soshĭte* or *sore ni* is used for 'and.' When Adjectives are joined by 'and,' the first is usually put in the adverbial form followed by *te*, as *yasukŭte atatakai* 'it is cheap and warm. See also *shi*, § 126, and *de*, § 111.

* The subject of this chapter has been more fully dealt with in Dr. Imbrie's excellent 'Japanese Etymology.' Messrs. Satow and Ishibashi's Dictionary should also be consulted.

§ 147. 'As.' 'As you know,' *go zonji no tōri*, lit. 'the manner of your knowing'; 'as you say,' *ossharu tōri;* 'as dear as that,' *sore hodo takai;* 'as many as possible,' *narutake* or *narubeku takŭsan;* 'as soon as finished,' *dekishidai* or *deki-agaru to sugu ni;* 'as far as,' *made;* 'as it is,' *sono mama;* 'as I was going out,' *deru toki;* 'just as I was going out,' *deru tokoro de;* 'the same as mine,' *watakushi no to onaji koto.*

§ 148. 'Because.' *Kara*, *yuye*, *yuye ni*, all of which are used after verbs in the indicative mood and adjectives in the verbal form: 'because why,' *naze nareba;* 'Oh! just because,' *naze demo.*

§ 149. 'Before' is usually *no maye ni*, as *me no maye ni*, 'before one's eyes;' *Nichi-yō no maye ni*, 'before Sunday;' *maye ni kiita*, 'I heard before;' *deru maye ni*, 'before he goes (or went) out.' 'Before he comes' may be rendered *kimasenŭ uchi ni* or *kuru maye ni.*

§ 150. 'But.' Instead of a conjunction like our 'but,' the constructions with *mo* or the concessive forms described in § 145 are preferred. See also under *ga*, § 123.

At the beginning of a sentence, 'but' may be rendered by *shikashi*, *shikashi nagara*, *datte*, *daga*, or *demo.* 'There is but one,' *hitotsu shika nai.*

§ 151. 'Can,' 'could.' 'I can go,' *iku koto ga dekiru*, *ikareru*; 'you can go,' (permission), *ittemo yoroshī;* 'can't you come?,' *o ide nasaru wake ni wa mairimasenŭ ka?;* 'I could not come,' *kuru koto wa dekimasenanda*, *koraremasenŭ d'atta.*

§ 152. 'If.' 'If' is usually expressed by one of the Conditional or Hypothetical terminations of Verbs, the participle and *wa*, or the indicative with *toki wa* or *to.*

*To* for 'if' is often preceded by a present tense where we should expect a past, as *atarashī no desŭ to ikenai kara kareta no motte kimashĭta*, 'as it would not have done if it had been a new one, I brought a seasoned one.' 'Even if' is expressed by the participle and *mo*, in which case the verb is sometimes preceded by *tatoye*, 'supposing that.' *Moshi* is sometimes prefixed to the verb when a mere hypothesis is intended. *Man-ichi*, 'one in ten thousand,' followed by the indicative with *toki wa*, may be used when a bare possibility is spoken of.

§ 153. 'May,' 'might.' 'You may go,' (permission) *itte mo yoroshī*; 'there may be some,' *aru ka mo shirenù*; 'so that all may hear,' *mina ni kikoyeru yōni;* 'I think I may perhaps go,' *ikō ka to omou*; 'I said you might go,' *itte mo yoroshī to itta;* 'you might have warmed my clothes,' *kimono de mo attamete okeba yoi ni.*

§ 154. 'Must.' 'I must go,' *ikaneba naranŭ, ikanakŭte wa naranŭ, ikanai to narimasenŭ;* 'you must have noticed that pretty woman,' *ano bijin wa me ni tsukanŭ hadzu wa nai;* 'you must be aware,' *go shōchi no nai hadzu wa nai;* 'you must have been bored' *sazo go taikutsu de'mashĭtarō.* See also §§ 59, 94, 95.

§ 155. 'Or.' *Ya* between two nouns; *ka* repeated with both alternatives. See §§ 132 and 115. 'Or' is sometimes not expressed, as *go roku nen*, five or six years; *go shinzō omaye nomitakereba*, 'if your wife or you wants to drink.'

§ 156. 'Ought.' 'You ought not to do that,' *sō shĭte wa sumanai;* 'what ought I to do?' *dō itashĭtara yokarō?* 'I ought to have told you my name,' *namaye mōshi-agereba yoroshiu gozarimashĭta.* See also §§ 95 (*beki*) and 105 (*hadzu*).

§ 157. 'Should.' 'If any one should come,' *moshi mo hito ga kitara;* 'if you had not fired, I should have been killed,' *anata wa teppō wo utanakereba, watakushi wa inochi wo torarete shimau no da;* 'you should go at once,' *sugu ni o ide nasaru ga yokarō;* 'if that should happen,' *moshi sō iu koto ga atta toki ni wa;* 'if I had time, I should go,' *hima ga attara, ikō ga.* See also 'ought' and 'must.'

§ 158. 'That.' 'That' as a conjunction is usually *to* (see § 129). 'Please tell (your master) that it is somebody who has a trifling request to make of him,' *sukoshi go irai no suji ga atte maitta mono da to kō itte kure.* Other modes of rendering 'that;' 'I am sorry that I did not do so sooner,' *hayaku shi-nakatta ga zannen da*; 'take care that it does not catch fire,' *hi ga kakaranai yō ni yōjin shiro.* For 'that' as a relative and as a demonstrative pronoun see §§ 20, 21 and 28.

§ 159. 'Think' is in Japanese *omou.* 'I think of going,' *ikō to omou, ikō ka to omou.* Other ways of translating think: 'what do you think of doing,' *ikaga nasaru tsumori desu*; 'I think he has come,' *mō kimashita to omotte imasu, mō kimashitarō*; 'I think he will go,' *ikimasu deshō;* 'I don't think it is ready,' *mada shitaku wa dekimasu mai.*

§ 160. 'To.' For 'to' as a preposition with nouns see *ni, ye* and *made,* Ch. IX., §§ 121, 134 and 118.

Where it is used with verbs to form an infinitive mood 'to' must be variously translated according to circumstances, as 'I am unable to go,' *iku koto ga dekinai;* 'I want to go,' *ikitai;* 'I have to go,' *ikaneba naranu;* 'it is too late to go,' *mō iku ni wa osoi;* 'do you intend to go?' *iku tsumori ka;* 'tell him to go,' *ike to itte o kure:* 'tell him to send me some money,' *kane wo okuru yō ni hanashite*

*kure;* 'it is easy to go,' *iku koto wa yasui;* 'he promised to come,' *kuru to yakŭsoku shĭta;* 'it is arranged that he is to go,' *iku koto ni kimatta;* 'he has gone to buy,' *kai ni itta;* 'it won't do to be late,' *osokŭ te wa ikenai.*

§ 161. 'Want.' 'I want money,' *kane ga iru*; 'I want to go,' *ikitai*; 'I don't want to go,' *ikitaku nai*; 'do you want this?' *kore wa o iriyō desŭ ka?, kore wa hoshĭ ka?;* 'I want to buy,' *kai ni kimashĭta.*

§ 162. 'Would.' 'He said he would go,' *iku* (or *ikō*) *to itta;* 'I thought you would be here,' *koko ni o ide nasaru d'arō to omotta;* 'I would have come today but—' *konnichi kuru no deshĭta ga—*; 'if he came, what would you do,' *kitara dō nasaru*; 'it would have been better if he had gone,' *itta hō ga yok'atta, ittara yok'atta.*

'I would get some tea ready, only the fire has gone out,' *cha wo irerunda* (*ireru no da*) *ga, hi ga kiyete shimatta;* 'if my father had been alive, I am sure he would have been pleased,' *ottotsusan go zonjō nara, o yorokobi nasaimashō.*

# CHAPTER XII.

## HONORIFIC AND HUMBLE FORMS.

§ 163. One of the chief difficulties which confront the foreigner whose ambition it is to speak Japanese with accuracy and propriety is the use of the honorific and humble forms of expression. Grammatical rules, however, go but a short way in teaching their use, and much must be left to the student's experience and observation.

It may be taken that the honorific forms are chiefly appropriated to verbs, nouns, and pronouns in the second person, though they are also used in speaking respectfully of absent persons. The humble forms belong to the first person, and the polite termination *masŭ* is used indiscriminately with all three persons.

It will be seen below that there is a considerable variety of honorific and humble expressions, varying according to the rank of the person addressed. But even in speaking to the same person, forms, the neglect of which on a first introduction or on other formal occasions would be a gross breach of decorum, may be dropped without offence in the heat of an argument, or in the freedom of more familiar intercourse. Women use honorifics more than men, and they are less frequent in dependent than in principal clauses.

§ 164. Respect and humility are indicated in the following ways :—

1. By special honorific or humble nouns, pronouns or verbs.*
2. By honorific prefixes.
3. By honorific suffixes.

§ 165. Honorific and humble nouns.

Examples.

| Neutral. | Humble. | Honorific. |
|---|---|---|
| *Ko* or *kodomo*, child. | *Segare* (my son). | *(Go) shisoku* (your son). |
| *Kanai*, wife. | —— | *Saikun* (your wife). |
| *Iye*, house. | —— | *(O) taku* (your house). |

Chinese words are commonly considered more elegant than their Japanese synonymes, and are therefore sometimes preferred in polite speech. Thus for *o sake*, *go shiu* is considered a more polite term; *go ran nasare* 'look' is preferred to *o mi nasare* and *go zonji de gozarimasŭ*, 'you know,' is always said instead of *o shiri nasaru*.

It is chiefly in speaking of the relations of one's self and of others, more particularly of the person addressed, that humble and honorific words are used. Special humble nouns are, however, not very numerous, the absence of honorific forms being usually considered sufficient. The following list of relations which has been taken, with some alterations, from Mr. Satow's 'Kuaiwa Hen' will serve as a guide to the use of these words. With some, the honorific prefixes described in § 167 are used, or the suffixes mentioned in § 168.

Relations.

| Another's wife. | One's own wife. |
|---|---|
| *o kami san* (all under the rank of *samurai*.) | *niōbō*. |

* The honorific and humble distinctions of pronouns have been already noticed in Chapter IV.

| | | |
|---|---|---|
| *go kanai*<br>*saikun* | lower rank of official. | *sai.*<br>*kanai.* |
| *oku san*<br>*oku sama*<br>*go naishitsu* | gentlemen of rank. | *kanai.* |

Old-fashioned people sometimes say *gusai* ('stupid wife') for their own wives.

| Another's husband. | One's own husband. |
|---|---|
| *danna.* | *tsure-ai* (by the lower class). |
| *teishi* (familiar). | *danna* or *teishi.* |
| *go teishi.* | *yado.* |

But in general the husband's surname is used both in addressing the wife and by her in speaking of her husband, in the former case with *san* added, in the latter without *san*

| Another's father. | One's own father. |
|---|---|
| *go sompu.* | *oyaji.* |
| *ototsu san* (to children). | *chichi.* |
| **Another's mother.** | **One's own mother.** |
| *go bokō.* | *haha.* |
| *haha sama.* | *o fukuro.* |
| *okka san* (to children). | *okka* (by children). |
| *go rōbo* (when aged). | |
| **Another's grandfather.** | **One's own grandfather.** |
| *go sofu sama.* | *sofu.* |
| *go sofu.* | *jijī.* |
| *o jī sama*<br>*o jī san* — to children. | |
| **Another's grandmother.** | **One's own grandmother.** |
| *go sobo.* | *sobo.* |
| *o bā san* (to children). | *baba.* |
| **Another's brother.** | **One's own brother.** |
| *o ani san* (elder). | *ani.* |
| *go sonkei* ( do ). | |
| *go shatei sama* (younger). | *otōto.* |
| *go shatei* ( do. ). | |
| *otōto go* ( do. ). | |

| Another's sister. | One's own sister. |
|---|---|
| *o ane san* (elder). | *ane.* |
| *ane san.* | |
| *o imōto go* (younger). | *imōto.* |
| Another's son. | One's own son. |
| *go shisoku.* | *segare.* |
| *o musŭko san.* | *musŭko.* |
| | *kodomo* (also of daughters). |
| *go sōriō* (eldest). | *sōriō.* |
| *go jinan* (second). | *jinan.* |
| *go sannan* (third). | *sannan.* |
| Another's daughter. | One's own daughter. |
| *go sokujo.* | *musŭme.* |
| *o musŭme go.* | |
| *o jō san.* | |

*Oji* and *oba* are used for one's own uncle and aunt; the same words followed by *san* or *sama* for another's.

*Oi* and *mei* are used for one's own nephew and niece; *oi go sama* and *o mei go sama* for another's.

Another's father-in-law and mother-in-law are *shiuto go*, *shiutome go;* one's own simply *shiuto*, *shiutome*.

Similarly one's own son-in-law is *muko*, another's *o muko san;* daughter-in-law (own) *yome* or (another's) *o yome go;* grandchild (own) *mago* or (another's) *o mago;* cousin (own) *itoko* or (another's) *o itoko;* adopted son, (own) *yōshi* or (another's) *go yōshi*. *San* or *sama* may be added to any of the above honorific forms.

Children, and to some extent women, add *san* in speaking of their own elder relations. They say, for instance, *ane san* for 'my elder sister,' *okka san* for 'my mamma.'

The words used of one's own relations may also be used of the relations of third persons to whom no special respect is due, or even of the relatives of the person addressed when the latter is of a rank decidedly inferior to the speaker.

To one's servant, one says *omaye no chichi* or *omaye no oyaji* for 'your father.'

*Segare* and *gusai* can only be used of one's own son, and one's own wife.

§ 166. Honorific and humble verbs. Honorific verbs are of two kinds (a) where a wholly different word is substituted for the ordinary verb and (b) where the causative or potential (passive) verb is put instead of the simple verb, on the principle that it is more respectful to say that a person has caused a thing to be done or has been able to do it than merely that he has done it. Humble verbs belong exclusively to the first of these two classes.

Examples.

(a)

| Neutral. | Humble. | Honorific. |
|---|---|---|
| *Suru*, to do | *Itasu* or *tsukamatsuru* | *Nasaru* or *asobasu.* |
| *Iku*, to go | *Mairu* | *O ide nasaru* or *irassharu.* |
| *Iu*, to say | *Mōsu* | *Ossharu.* |
| *Yaru*, to give | *Ageru* | *Kudasaru* or *tamau.* |
| *Taberu*, to eat | ——— | *Meshi-agaru.* |
| *Omou*, to think | ——— | *Oboshimesu.* |

(b)

| | |
|---|---|
| *Doitsu no Kōtei ga shinaremashĭta.* Germany Emperor was able to die. | The German Emperor is dead. |
| *Daijin ga deraremashĭta.* H. E. | His Excellency (used of Ministers of State) has gone out. |
| *Himei ni shinaremashĭta.* without command (i.e. of Heaven) died. | He died a violent death. |
| *O machi asobase.* | Be pleased to wait. |

§ 167. Honorific Prefixes. The honorific prefixes *o* and *go* are used before nouns, verbs and adjectives, as indications of respect. They generally, though not invariably, show that the words with which they are used are in the second person or have something to do with the person addressed, and they therefore render to a large extent unnecessary the use of pronouns of the second person. Thus *o mŭma*, *o kuruma* will usually mean 'your horse,' 'your jinrikisha' without the addition of any personal pronoun. Sometimes however the pronoun understood is not in the possessive but in some other case. *O negai*, for example, usually means 'a petition *to* you' and *o mŭma* may only mean 'a horse *for* you,' as in the phrase *osore-itta o mŭma de gozarimasŭ*, 'it is a fear-entered honourable horse' i.e. 'it is a horse I am ashamed to offer you.' The phrase *o saki ye* means 'before you.' It is an apology for going on ahead of or leaving before the person addressed. *Go henji* (honorable answer) may mean according to circumstances, either 'your answer' or 'an answer to you'; *go burei* either 'your impoliteness' or 'impoliteness to you.'

Sometimes the honorifics are intended by way of respect to the objects to which they are applied. There are words with which the lower classes use them almost invariably, partly from this reason, and partly no doubt from habit. 'The sun' for example is *o tentō sama* with women of the lower class, 'cold water' is *o hiya*, 'hot water' *o yu*, 'food' *go zen*, 'cash' *o ashi*, 'a Buddhist temple' *o tera* etc. etc.

*O* is a word of Japanese origin, no doubt connected with *ōki*, 'great,' and is ordinarily prefixed to Japanese words. *Go* is used before Chinese words. But neither of these rules is without exceptions. A good number of Chinese words

have become so assimilated that their Chinese origin is overlooked, and they are no longer recognized as strangers. They therefore take the native prefix, while on the other hand one or two Japanese words have come to be sometimes preceded by *go*. Ex. *O taku*, 'your house;' *o kyaku*, 'a guest;' *o tokei*, 'your watch;' *go mottomo*, 'you are right;' *go* (or *o*) *yururi to*, 'at your ease' (in pressing a guest to stay longer).

A very common use of *o* is with the stems of verbs in the second person followed by the honorific verbs *nasaru* or *asobasu* as *o kashi nasare* 'lend,' *o kashi nasatte kudasare*, 'please be kind enough to lend me,' *o machi asobase*, 'be good enough to wait, sir.'

This combination is very common in the imperative mood when *nasare* is sometimes contracted into *na* or even omitted altogether. But in such cases the honorific force almost entirely disappears. *O machi na* or *o machi* 'wait' would only be used to servants or members of one's own family.

*O* is also used before the stem followed by the humble word *mōsu* in the first person, so that this construction comprises an expression of respect for the person addressed with a humble reference to oneself. Ex. *O negai mōshimasŭ* 'I ask a favor of you, *o tanomi mōsu** 'I pray you.'

*O* may also be used with adjectives. Ex. *O samuu gozarimashō* 'I am sure you are cold,' *o wakō gozarimasŭ* 'you are young.'

In the compound *gozarimasŭ* or *gozaimasŭ*, so common as a polite substitute for the verb *aru* 'to be,' *go* is not a honorific particle indicative of respect to the person who is the subject of the verb, but like *masŭ*, its use implies

* This phrase or *o tanomu*, *tanomu* or *o tanomi moshimasŭ* is called out by the visitor to a Japanese house instead of knocking or ringing a bell.

courtesy to the person addressed whatever may be the nominative to it. When we say *watakŭshi de gozaimasŭ* 'it is I,' *are de gozaimasŭ* 'it is he,' there is no intention of speaking honorifically of oneself or of him; the courtesy implied by the use of *go* is all intended for the benefit of the person addressed.

§ 168. Honorific Suffixes.

The Plural Suffixes *gata* and *tachi* and in a less degree *shiu* have a moderately honorific force: *ra* and *domo* are used when no honorific meaning is intended.

*Sama*, the original meaning of which is 'appearance,' is used after the name, description or title in addressing or in speaking respectfully of superiors, more especially by servants to their masters, and by tradespeople to their customers. It indicates much the same degree of respect as our 'Sir.' Ex. *Danna sama* 'Sir,' *anata sama* 'your honour,' *Takeda sama* Mr. Takeda, *oku sama* 'the honourable interior of the house,' i.e. 'the lady of the house,' *kōshi sama* 'the Minister,' *Tenshi sama* 'the Mikado,' *o Tentō sama* 'the sun,' *tono sama* (to daimios) 'your Lordship.' It is also used with a few other words, as *go kurō sama* 'thanks for your trouble,' *o sewa sama* 'I am much obliged to you.' *Kochira sama*, *achira sama* are highly respectful expressions for *kochira*, *achira*.

*San*, a contraction of *sama*, corresponds roughly to our Mr., Mrs. or Miss. It is used chiefly between equals, occasionally to superiors and even to inferiors when one wishes to be civil. It is not used with reference to one's own relations or in addressing one's own servants. 'My father' is not *oyaji san* but simply *oyaji*. *San* may be added either to the personal name or to the surname. In the case of women *o* is usually prefixed at the same time, when the

personal name is used, as *O Tora san* 'Miss Tora.' To one's own servant or wife the personal name with or without *o* is used. A wife does not speak of or call her husband———*san;* a concubine does. In speaking of her husband in the third person, a wife generally says *yado* 'the house' or *teishiu* (pron. *teishi*), 'husband.' *San* is not used to one's friend's servants. But to the servants of strangers *don* should be used instead of *san*. 'Madame' is *oku san* or in a lower class of society *o kami san*. 'Mademoiselle' is *o jō san* or *o musume go*. In the third person for Mrs. A———, A——— *san no go kanai* or *saikun* is the proper expression. *San* is much used after names of trades and professions, as *daiku san* 'the carpenter,' *bantō san* 'the merchant's clerk,' *isha san* 'the doctor,' both in the second and in the third person.

Children use to each other the first part of the personal name with or without *san*. One's own male servants are addressed by their personal names which are mostly abbreviated, as *Tsune* for *Tsunesaburō*. Little boys up to five or six are called *bō chan* (for *bō san*).

*Dono* is little used in speaking but its contraction *don* is used in addressing or in speaking of the servants of others, also by female servants and *bantos* (merchant's clerks) to each other.

*Kun* is the word in use by students for Mr.. It is familiar, like the use of the bare surname in English. The surname without any addition is an exceedingly familiar form of address, and is little used.

As an example of the use of these suffixes, take your servant. His full name is *Ikeda Torakichi*, *Ikeda* being the surname and *Torakichi* the personal name. You will

address him as *Tora* or *Torakichi*; his intimates of his own rank will call him *Tora san* or perhaps *Ikeda san;* his wife *Ikeda*, and strangers *Ikeda san;* if his son goes to the university or is drawn as a conscript, he will be called by his comrades *Ikeda kun*, and if he becomes an official his subordinates will address him and speak of him as *Ikeda sama*.

On visiting cards, the personal name, surname and title or official rank only are written. No *san* or other similar suffix is used.

*Go* is used as a suffix after a few names of relationships. See the Table in § 166.

§ 169. The above modes of expressing respect or humility are generally found in combination. Thus the phrase *o ide nasaremase* includes the honorific particle *o*, the special verbs *ideru* instead of *iku* or *kuru*, and *nasaru* for *suru*, and the potential form *nasareru* for *nasaru*.

*Masu* was originally a honorific. As now used, it expresses neither respect nor humility but is a polite termination which may be used indiscriminately with any person of the verb. It should be remembered that *masŭ* is an element of the contracted forms *desŭ*, *deshĭta* and *deshō*, which are therefore somewhat more polite than *da*, *datta*, and *darō*. But a contracted form which contains a honorific or polite form is always much less respectful than the uncontracted form. The politeness implied in the use of *masŭ* is always for the benefit of the person addressed, and not of third persons.

It should not be used to servants or coolies.

§ 170. Examples of Honorific and Humble expressions. See also the extracts in Chapter XVI.

## Nouns.

*A. Go shiu* (for *sake*) *wa ikaga de gozarimasŭ? B. Hai, chōdai itashimashō.*
how is receive will do

A. May I offer you some sake? B. Thanks, I will take some.

*O tsumuri* (for *atama*) *kara saki ni itashimashō ka?*
head from first shall do ?

Shall I do your head first, Sir? (a shampooer asks).

*Go zen* (for *meshi*) *ga dekimashĭta.*
meal

Dinner (breakfast or supper) is ready, Sir.

*Go zen tsubu de tsukete o kure.*
boiled rice grains having stuck give

Stick it on with some boiled rice.

*A. Yū go han wa mada de gozaimasŭ ka? B. He; yū-meshi wa mada desŭ.*

A. Have you not had supper yet? B. No, not yet.

## Verbs.

*O machi mōshite* (humble for *shite*) *orimashĭta.*
wait doing remained

I was waiting for you.

*Kataku go chiukoku mōshimasŭ* (humble for *suru*).
hard advice do

I strongly advise you.

*Go konrei asobasanai* (honorif. for *suru*) *uchi.*
marriage do not within

Before you perform the marriage.

*O suki asobasu ongaku.*
like do music

The music which your Lordship is so fond of.

*Oki-tamaye.*
put give

Have done. (student's language).

*O rei wo o uke mōsu hodo no koto de wa gozaimasenŭ.*
thanks receive do amount thing is not

It is not worth being thanked for.

*O hima no toki o hanashi ni irasshatte* (for *kite*) *kudasare.*
leisure time talk having come give
When you have time, please come and have a chat.

*Donata de irasshaimasŭ ka?*
who are (for *aru*)
May I ask who you are, Sir?

*Nan'to osshaimashīta?*
what say (for *itta*)
What did you say, Sir?

*Miōnichi o kayeshi mōshimasŭ.*
tomorrow return do
I will return it tomorrow.

*Haiken shĭtemo* (for *mitemo*) *ii no desŭ ka?*
see having done even good is it
May I see it?

*Haishaku shite wa warui ka?*
borrow having done bad
Would it be any harm if I borrowed it?

## Honorific Prefixes.

*O toshi wa o ikutsu ni o nari nasaru?*
year how many become do
What age are you?

*O toshi ni shĭte wa o tassha de gozarimasŭ.*
year robust is
You are a robust man for your age.

*O medetō gozarimasŭ.*
beautiful
I beg to compliment you. (a new year's greeting, also used at weddings etc.)

*O yakamashiu gozarimashīta.*
noisy
I have been making myself a nuisance to you.

*Makoto ni o sewa da.*
truly trouble
I am much obliged to you (said ironically or to inferiors).

*O atsuu gozarimasŭ.*
hot
It is hot.

O *shidzuka ni irasshaimase.*
quietly be, go or come.
Go in peace. (to a departing guest).

*Danna wa o uchi ka?*
master within
Is your master at home?

*Oku sama wa o uchi ka?* — Is your mistress at home?

*He, o rusu de gozarimasŭ.* (absent) — No, he (or she) has gone out.

*O dekake de gozarimasŭ.* — Ditto.

*O urami ni wa zonjimasenŭ.* (hate, not think) — I don't hate you for it.

*Anata wa o wakai kara.* (you, are young, because) — Because you are young.

*Anata no o kangaye de wa.* (opinion, with) — In your opinion.

*O kage de.* (shadow, with) — Thanks to you.

*O jama wo itashimashĭta.* (interference, did) — I apologize for having interrupted you.

*Doko ni o sumai desŭ ka?* (where, dwell, is) — Where do you (or your father, master etc.) live?

*Otoko no o ko desŭ ka; onna no o ko desŭ ka?* (male, child, is, female, child) — Is it (your friend's child) a boy or a girl?

*Danna! o mukai ni mairimashĭta.* (master, meet, have come) — I have come to meet you, Sir.

*O machi nasare.* — Wait.

*Koko ni kite o kure (nasare).* (here, having come, give) — Come here.

*O aki ni nattara watakŭshi ni kashĭte kurenu ka?* (empty, when became, me, having lent, give not) — Won't you lend it to me when you have done with it?

*O tsuki sama ni suppon da.* (moon, tortoise) — It is as different as chalk from cheese.

*Yoku o tadzune kudasatta.* (well, visit, have given) — Thank you for coming to see me.

*O kinodoku sama.* (mind of poison) — I am sorry for you.

*O machidō deshĭta.* — I have kept you waiting.

*Go mendō de gozaimashō ga—*
trouble will be

It will be troubling you very much, but—

*Go shimpai ni wa oyobi-masenŭ.*
anxiety reaches not

You need not be anxious.

*Go katte shidai.*
convenience according to

Just as you please.

*Goran nasai!*

Look!

*Gomen nasai!*

Pardon me!: I beg your pardon.

*Gyoi* (for *go i*) *ni gozaimasŭ.*
hon. opinion is

Your Honour is quite right.

*Mada go menkai mōshimasenŭ deshĭta.*
yet meeting do not was

I have not met you before.

*Go yenrio naku—*

Without ceremony.

*Sazo go shiushō de gozaimashō.*
surely sorrow will be

You must surely be in great grief (a common expression of condolence).

*Iro iro go yakkai ni narimashĭta.*
all kinds of assistance become

I am under all kinds of obligations to you.

*Goran no tōri.*
see manner

As you see.

*Tōke no go shisoku Hayazō kun.*
this house son Mr.

Your son Hayazō.

*Go isshin maye.*
restoration before

Before the Restoration (of the Mikado's power in 1868).

## Suffixes.

*O kyaku sama ga miyema-shĭta.*
visitor has become visible

A visitor has arrived, Sir.

A. *Uyeki-ya san! kono ki* gardener this tree
*wa kareru ja nai ka?* B. wither
*He! achira sama ye* there to
*uye-kayemashō.* plant change.

A. Gardener! is not this tree dying? B. Yes. Sir; I'll transplant it over there.

*Danna sama ni mōshi-wake* master excuse
*ga gozarimascnŭ.*

My conduct has been inexcusable, Sir.

*Yome go san no go biōki* daughter-in-law illness
*wa ikaga de gozaimasŭ?* how

How is your daughter-in-law?

*Kono fujin gata wo* ladies
*kiusokujo ye go annai* restingplace to guidance
*mōshi-agero.* do

Show these ladies to the waiting room.

§ 171. The word 'come!' (imp. mood) in a gradually ascending scale of respect towards the person addressed.

| | |
|---|---|
| *Koi.* | To children or animals, and to servants, coolies etc. in giving short orders. |
| *O ide.* | Familiar. |
| *O ide na.* | |
| *O ide nasare.* | Ordinary form among equals. |
| *Irasshare.* | |
| *O ide nasaremase.* | To superiors. |
| *Irassharemase* | |
| *O ide asobase.* | To persons much superior in rank. |
| *O ide asobashimase.* | Exceedingly respectful. |

If the word 'please' is introduced, the scale will be as follows:—

*Kite kurero.*
*Kite kure.*

*Kite kure na.*
*Kite o kure.*
*Ki tamaye.* Student's language.
*Kite kudasare.*
*O ide kudasare.*
*O ide nasatte kudasare.*
*O ide wo negaimasŭ.*
*Irasshatte kudasare.*
*Irasshatte kudasaimase.*

§ 172. CONTEMPTUOUS FORMS OF EXPRESSION.

Some nouns have a contemptuous force, as *tsura* 'mug,' for *kawo* 'face,' *yatsu* 'fellow,' for *hĭto* 'man.'

Examples of Contemptuous Verbs are—

| | | |
|---|---|---|
| *Kuu* or *kurau*, | 'to eat' | for *taberu.* |
| *Useru*, | 'to go away' | for *iku.* |
| *Ketsukaru*, | 'to be' | for *aru* or *oru.* |

*Agaru* with the stems of verbs is a contemptuous auxiliary, as *kono baka yarō me nani wo nukashi-agaru?* 'What is this ——— fool gabbling about?'

*Me* is used after nouns as a contemptuous suffix, as *chikŭshō me* 'beast,' *ama me* 'hussy,' *berabō me* 'scoundrel,' *yarō me* 'low fellow.'

# CHAPTER XIII.

## SYNTAX.

### ORDER OF WORDS IN A SENTENCE.

§ 173. The first place in a Japanese sentence is occupied by the nominative case, the next by the indirect object of the verb or by a noun followed by a postposition, the third by the direct object of the verb (accusative case) and the last by the verb or the adjective in the verbal form. Ex. *Watakŭshi wa uchi ni tabako wo nomanŭ*, 'I don't smoke (lit. 'drink') tobacco in the house;' *tenki wa sakujitsu kara atsui*, 'the weather is hot since yesterday.'

Exception. In comparisons the object with which the comparison is made is usually, but not always, put first. Ex. *Kono yama yori are wa takai*, 'this mountain is higher than that.'

§ 174. Qualifying words or phrases precede the words which they qualify. Thus:—

(a) The adjective and the verb in the attributive form precede the noun to which they belong, as *yoroshī hĭto*, 'a good man,' *kuru hĭto* 'the man who comes.'

(b) The adverb precedes the verb, adjective or adverb which it qualifies, as *goku hayaku* 'very early,' *goku hayai* 'very early,' *hayaku koi* 'come quick.'

(c) The noun followed by the possessive particle *no* or *ga* precedes the noun to which it is joined, as *hĭto no chikara* 'a man's strength,' *kin no tokei* 'a gold watch.'

§ 175. Particles indicating number and case, with *wa*, *ya*, *ga*, *mo*, *ka*, *to*, or *nagara*, come after the noun, as *yama ni* 'to the mountain,' *kore ka* 'is it this?' Roughly speaking they come in the following order:—plural particles; *to* or *nagara*; case signs; *wa*, *ga*, *ya*, *mo*, or *ka*, but to this there are numerous exceptions.

§ 176. The signs of gender *o* and *on*, *me* and *men* and the honorifics *o* and *go* are put before the word to which they belong. But these are really qualifying words, and fall under the rule in § 174.

§ 177. Expressions denoting time precede expressions denoting place and a general expression precedes one that is more precise. Ex. *Itsu Kōbe ni ikimasŭ ka?* 'when are you going to Kobe?'; *konnichi go ji ni o ide nasare*, 'come at five o'clock today.'

But this rule is by no means rigidly observed.

§ 178. Conjunctions and interrogative particles are placed at the end of the clause or sentence to which they belong. Ex. *Kane ga arimasenŭ kara*, 'because I have no money; *naze nai ka?* 'why have you none?'

§ 179. Dependent clauses and participles precede the principal verb of the sentence.

| | |
|---|---|
| *Kane ga aru toki, kaimashō.*<br>money is time will buy | I intend to buy some when I have the money. |
| *Furui kimono wo utte,*<br>old clothes having sold<br>*atarashi no kaimashĭta.*<br>new bought | Having sold her old clothes, she bought new ones. |

Clauses ending in *kara* occasionally follow the principal clause of the sentence. Ex. *Giosha san, basha wo tomete kure, koko ni oritai kara*, 'Driver, please stop the carriage: I want to get down here.' But in these cases, the latter clause is really added by way of an afterthought.

### INDIRECT NARRATION.

§ 180. In European languages, a sentence when reported by another person changes its form considerably. If I say 'I will go,' another person in reporting my promise, says 'he said he would go,' 'will' being changed into 'would,' and 'he' substituted for 'I.' In Japanese no change takes place, and the fact that the sentence is a quotation is indicated simply by the particle *to* placed after it. Thus 'I will go' is *iku;* 'he said he would go' is *iku to iimashĭta*. See *to*, p. 146.

### APOSIOPESIS.

§ 181. The Japanese are very fond of breaking off a sentence in the middle leaving the remainder to be understood. This habit of theirs explains many apparent anomalies.

## Examples.

*O rusu nara, sashi-oki de* — If he is absent, it will be
absent if is leave
*yoroshī kara* (*motte kayeruna*). — sufficient to leave it, so (don't
is good because bring it back again).

*Daiku wo yonde* — Call a carpenter.
carpenter having called
(*o kure*).
give

*O kure* is itself an example of this practice, *nasare* being omitted after it.

*Dōzō kannin shĭte* — Please have patience with me.
please patience having done
(*kudasare*).

### COORDINATION.

§ 182. The Rule by which, when two or more Verbs or Adjectives are coordinated in a sentence, the last only takes the inflection or particle belonging to all, the others being

put in the indefinite form, has been already explained in §§ 46 and 82.

A somewhat similar rule applies to nouns. Particles which belong to several nouns are not put with each of them, but only with the last of the number. We do not say for example *niōbō wo kodomo wo sutete nigemashĭta* but *niōbō kodomo wo sutete nigemashĭta*, 'he ran away abandoning his wife and children.'

# CHAPTER XIV.

## TIME, MONEY, WEIGHTS AND MEASURES.

### YEARS.

§ 183. The Japanese have two modes of reckoning years. One is by means of a cycle of twelve years, to which the names of the twelve signs of the Japanese zodiac have been given. These signs are:—

1876 *Ne*, the rat.
1877 *Ushi*, the bull.
1878 *Tora*, the tiger.
1879 *U* (for *usagi*) the hare.
1880 *Tatsu*, the dragon.
1881 *Mi*, the serpent.
1882 *Mŭma*, the horse.
1883 *Hitsuji*, the goat.
1884 *Saru*, the monkey.
1885 *Tori*, the cock.
1886 *Inu*, the dog.
1887 *I*, the wild boar.
1888 is again *Ne*, and so on.

This mode of reckoning is not much used now except in referring to the year of one's birth.

The other plan is by means of periods of uncertain length distinguished by a special name (*nengō*). These periods were formerly fixed arbitrarily, but it has been announced that in future they will coincide with the reigns of the Mikados. The present year (1888) is the 21st year of *Meiji*. The Japanese year now coincides with our own and begins on the 1st January.

## Months.

§ 184. The Gregorian calendar has been introduced in Japan for the month as well as for the year.

The months are called :—

| | | | | | |
|---|---|---|---|---|---|
| January, | *shō* | *gatsŭ.* | August, | *hachi* | *gatsŭ.* |
| February, | *ni* | ,, | September, | *ku* | ,, |
| March, | *san* | ,, | October, | *jiu* | ,, |
| April, | *shi* | ,, | November, | *jiu ichi* | ,, or *shimotsuki.* |
| May, | *go* | ,, | | | |
| June, | *roku* | ,, | December, | *jiu ni gatsŭ,* | or *shiwasŭ.* |
| July, | *shichi* | ,, | | | |

'One month,' 'two months,' &c., are expressed by means of the Japanese numerals and *tsŭki*, the Japanese word for a month. 'One month' is *hĭto tsŭki*, 'two months' *fŭta tsŭki*, &c.

*Ik-ka-getsŭ* (contr. for *ichi-ka-getsŭ*), 'one month,' *ni-ka-gètsŭ*, 'two months' etc., may also be used.

## Days.

§ 185. The days of the month are as follows :—

| | |
|---|---|
| 1st, *tsuitachi.* | 17th, *jiu shichi nichi.* |
| 2nd, *futsŭka.* | 18th, ,, *hachi nichi.* |
| 3rd, *mikka.* | 19th, ,, *ku nichi.* |
| 4th, *yokka.* | 20th, *hatsŭka.* |
| 5th, *itsŭka.* | 21st, *ni jiu ichi nichi.* |
| 6th, *muika.* | 22nd, ,, ,, *ni nichi.* |
| 7th, *nanuka.* | 23rd, ,, ,, *san nichi.* |
| 8th, *yōka.* | 24th, ,, ,, *yokka.* |
| 9th, *kokonoka.* | 25th, ,, ,, *go nichi.* |
| 10th, *tōka.* | 26th, ,, ,, *roku nichi.* |
| 11th, *jiu ichi nichi.* | 27th, ,, ,, *shichi nichi.* |
| 12th, ,, *ni nichi.* | 28th, ,, ,, *hachi nichi.* |
| 13th, ,, *san nichi.* | 29th, ,, ,, *ku nichi.* |
| 14th, ,, *yokka.* | 30th, *san-jiu-nichi.* |
| 15th, ,, *go nichi.* | 31st, ,, ,, *ichi-nichi.* |
| 16th, ,, *roku ńichi.* | |

The above numerals may also be used when a number of days is meant, and not the day of the month. For 'one day' however we must say *ichi nichi* not *tsuitachi*. *Misoka* is used for the last day of the month on whatever day it may fall.

§ 186. The days of the week are:—

| | |
|---|---|
| Sunday, | *Nichi yō bi.* |
| Monday, | *Getsu yō bi.* |
| Tuesday, | *Ka yō bi.* |
| Wednesday, | *Sui yō bi.* |
| Thursday, | *Moku yō bi.* |
| Friday, | *Kin yō bi* |
| Saturday, | *Do yō bi.* |

*Bi* (for *hi*) 'day' is often omitted. Thus for 'Sunday' one may say either *Nichi yō bi* or *Nichi yō*.

The month is also divided into three *jun*, the first ten days being called *jōjun*, the second *chiujun*, and the third *gejun*.

## Hours.

§ 187. The Japanese have now adopted the European division of the day. For 'one o'clock' they say *ichi ji*, for 'two o'clock' *ni ji*, 'three o'clock' *san ji*, 'four o'clock'* *yoji* and so on. 'One hour' is *ichi-ji-kan*, 'two hours' *ni ji kan* etc. Minutes are called *fun*, and seconds *biō*. Thus 'five minutes and three seconds past six' is *roku ji go fun sam biō*.

## Money.

§ 188. 100 *sen*=1 *yen*.

The *yen* is a silver coin worth at the present rate of exchange about three English shillings. It is the equivalent of the Mexican dollar which has disappeared from circulation in Japan.

* See p. 37.

### Measure of length.

§ 189.

| | | | |
|---|---|---|---|
| 10 *rin* | = | 1 *bu* |
| 10 *bu* | = | 1 *sun* |
| 10 *sun* | = | 1 *shaku* |
| 6 *shaku* | = | 1 *ken* |
| 10 *shaku* | = | 1 *jō* |
| 60 *ken* | = | 1 *chō* |
| 36 *chō* | = | 1 *ri* |

The *shaku* or *kaneshaku* may be taken as equal to one English foot. More accurately, it is 11.93 inches.

The *ken* is nearly six English feet (71.58 inches).

The *ri* is equal to 2.44034 English miles.

The *hiro* is not much used for accurate measurements. It may be taken as equal to about 5 feet, and like our 'fathom' is chiefly used in speaking of the depth of water.

For nautical purposes, the European Geographical mile (*kai-ri*) is used.

### Dry goods measure.

§ 190. For measuring dry goods, a *shaku* (called the *kujirajaku*) of 14.913 inches is used. The English yard is pretty generally known.

Japanese cotton and silk goods are usually made up in pieces of a little over 10¾ yds (*tan*) or of twice that length (*hiki*).

### Superficial or land measure.

§ 191.

| | | |
|---|---|---|
| 30 *tsubo* | = | 1 *se* |
| 10 *se* | = | 1 *tan* |
| 10 *tan* | = | 1 *chō* |

The *tsubo*, which is the ordinary unit, of measurement is 6 *kaneshaku* square or about 3.95 sq. yds. The *chō* is equal to 2.45 acres.

### Weight.

§ 192.

| | | |
|---|---|---|
| 10 *rin* | = | 1 *fun* |
| 10 *fun* | = | 1 *momme* |
| 100 *momme* | = | *hyaku-me* |
| 1000 *momme* | = | *kamme* |
| 160 *momme* | = | 1 *kin* |

The *fun* is equal to 5.7972 grains avoirdupois; the *kamme* to 8.2817 lbs. avoirdupois. The *hyakŭ-kin* or picul (100 *kin*) is the weight commonly used in commercial transactions with foreigners. It is equal to 132.5073 lbs. avoirdupois, but is usually taken as if the *kin* were $1\frac{1}{3}$ lbs.

### Measure of capacity.

§ 193.

| | | |
|---|---|---|
| 10 *sai* | = | 1 *shaku* |
| 10 *shaku* | = | 1 *gō* |
| 10 *gō* | = | 1 *shō* |
| 10 *shō* | = | 1 *to* |
| 10 *to* | = | 1 *koku* |

This measure is used for liquids and grain. The *shō* is .397 of a gallon. A *shō* of rice weighs about $2\frac{1}{2}$ *kin*. The *koku* is used for junks' measurement. One koku is equal to about $\frac{4}{27}$ of a ton or $2\frac{1}{2}$ piculs.

§ 194. All the words in the above tables, except *hiro* and *tsubo*, are of Chinese origin, and are accompanied by Chinese numerals only. See Chap. V.

## CHAPTER XV.

### Common Errors in Speaking Japanese.

§ 195. The following list of errors into which he is most likely to fall may be useful to the beginner:—

The use of the honorific words and particles *o*, *go*, *masŭ* (as in *arimasŭ*), *nasaru*, (as in *o ide nasare*), and *anata* in addressing servants or coolies.

*O hayō* means 'early,' and should not be used late in the day without some special meaning.

*Shinjō* means 'respectfully to offer,' and should not be made to mean simply 'give.'

The use of the numerals *hĭtotsŭ*, *fŭtatsŭ*, &c. where custom requires the words described in § 32.

The use of the form of the adjective ending in *i* where that ending in *u* is required. *Yoroshī arimasŭ*, *warui gozaimasŭ*, are often heard instead of *yoroshiu arimasŭ*, *warū gozaimasŭ*.

The indiscriminate introduction of personal and possessive pronouns. See Chap. IV. Remember that for one of these pronouns in Japanese there are at least ten in English.

Confounding in pronunciation short and long vowels and single and double consonants.

The arrangement of the words of a sentence in a wrong order. See Chapter XIII.

# CHAPTER XVI.

## EXTRACTS.

The following extracts are intended chiefly to illustrate the use of honorifics. They are taken from modern Japanese novels, the conversations in which are in the colloquial style, the narrative part being in the written language. *Yenchō*'s novels, which are entirely composed in the spoken language, are an exception. *Yenchō* is the best-known public story-teller of Tokio, and an amanuensis takes down his tales exactly as he delivers them.

The number of lady students of Japanese is increasing, and it may therefore be convenient to state that the story called *Asŭkagawa*, the opening passage of which is given in Extract V., is suitable for their reading. The narrative part, however, is in the written style, and perhaps the best plan will be not to attempt to read it but to get a Japanese teacher to relate the substance of it vivâ voce.

### I.

### Conversation with a Jinrikisha Coolie.

Fare. *Oi! oi! Kurumaya! michi ga chigai wa shinai ka?*
I say jinriksha man road mistake not do ?

Coolie. *He, he, daijōbu de gozaimasŭ.* F. *Doko ye ikunda*
quite safe is where to go is

(for *iku no da*) *ka shitte oru ka?* C. *He, zonjite orimasŭ:*
? knowing remain ? knowing remain

*kochira kara mairimashĭta hō ga chikai no de gozaimasŭ (gara*
this way from came side near is rattle

*gara gara).* F. *Oi! oi! Daga, doko da ka shitteru*
rattle rattle I say But where is ? knowing remain

*ka?* C. *He, he, zonjite orimasŭ. (gara gara).* F. *Zonjite*
?  knowing remain rattle rattle  knowing
*oru ja* (for *de wa*) *wakaranai. Doko ye ikunda?* C.
remain with  is not intelligible where to go is
*He, he (gara gara).* F. *Kore! matte kure to iu*
rattle rattle  this having waited give that saying
*ni. (gara gara gara gara gara gara).*
in  rattle rattle rattle rattle rattle rattle

From a Japanese novel called *Shosei katagi.*

TRANSLATION.

Fare. I say, jinriksha man! are not you going the wrong way? Coolie. Yes, Sir, it is all right, Sir. F. Do you know where you are going? Yes, Sir, I know, this is the short road (rattle, rattle). F. I say, but do you know where it is (I am going)? C. Yes, Sir, I know. (rattle, rattle). F. I don't understand what you mean with your 'I know.' Where is it you are going? C. Yes, Sir (rattle, rattle). F. Look here! wait, I tell you. (rattle, rattle, rattle, rattle, rattle, rattle).

## II.

A Lady Teacher is informed by one of her pupils that a gentleman of rank has come to pay her a visit.

Pupil. *O shishō sama ye mōshi-agemasŭ. Tadaima Yagi-*
teacher  say raise  just now
*wara sama ga o ide ni narimashĭta ga, o ima ye o tōshi*
come  became  sitting room  pass
*mōshimashō ka?* Teacher. *E, nani? Yagiwara sama*
(humble auxiliary) ?  eh what
*ga.... O, sayō desŭ ka? Ima yori wa ano oku no*
oh so is it ?  sitting-room rather than  back
*ko-zashiki ye go annai mōshi-agete kudasai. Sore kara*
small-parlour  invitation (humble aux.) please  that after
*suye ye iitsŭkete, o tomo no shiū ni mo go shiu wo dashĭte,*
servant to ordering  suite of persons to too  sake  put out
*oku ye mo itsumo no o riōri wo o mochi*
back part of the house  always of cooked food  take
*nasai yo. Hayaku nasaranŭ to (ikenai) o isogi ka mo zonji-*
soon  do not  if  haste ?  even  not
*masenŭ yo.*
know

*Shinsō no gajĭn.*

TRANSLATION.

Pupil. Madam, I beg to inform you that Mr. Yagiwara has just arrived. Shall I show him into the sitting-room? Teacher, Eh! what? Mr. Yagiwara has ..... Is that so? Don't show him into the sitting-room but into the small reception room at the back of the house. Then tell the servants to let the people of his suite have some sake, and being the usual refreshments to the back part of the house. You must be quick about it, for he may perhaps be in a hurry.

Note the highly respectful forms *sama*, *mōshi-ageru*, used by the pupil to the teacher, and the honorific references to the guest by the use of *sama*, *o ide ni naru*, *o tōshi mōshimashō*, *go annai*, *o riōri* and *o isogi*. The teacher's language to the pupil differs from that used to a servant as the forms *desŭ*, *kudasai*, *o machi nasai*, *nasaranŭ* and *zonjimasenŭ* show. It has an air of friendly condescension.

## III.

A young man of the lower class meets a merchant's son as the latter is going to the bath-house.

A. *Toki ni waka-danna! kore kara go niutō ni natte,*
time young master this from enter bath having become
*sore kara dō nasaru no desŭ?* B. *Uchi ye kayeru no sa.* A. *O*
that from how do is house to return
*uchi ye o kayeri ni natte, sore kara?* B. *Asameshi wo*
house to return having become that from morning rice
*kuu no yo.* A. *Asa gozen wo meshi-agatte, sore kara?*
eat morning meal having-partaken of that from
B. *Urusai nā; mise ni itte, akinai wo suru no sa.* A.
bothersome shop to having gone business do
*Naruhodo: sono o akinai wo shĭte hi ga kureru*
become quantity that business having done sun go down
*to?* B. *Yū-meshi wo kuu no sa.* A. *Sono go yūhan ga*
when evening rice eat that evening meal
*sumu to, dō nasaimasŭ?* B. *Mise no wakai mono wo aite*
finish when how do shop young person partner
*ni (shĭte) hanashi demo suru no sa.* A. *Sono hanashi ga sumu*
talk even do that talk finish
*to?* B. *Urusai nā. hoka ni shikata mo nai kara,*
when bothersome! else do-side even is not because
*neru no sa.*
go to bed

*Meiji uki yo no furo.*

TRANSLATION.

A. Well but—young master! You are now going to have a bath. After that what will you do? B. I shall go home. A. When you have gone home, what next? B. I shall have my breakfast. A. And when you have had your breakfast, what then? B. You are a nuisance, I go to the shop and attend to business. A. To be sure. And when business is over, and the sun goes down? B. I have my supper. A. And when supper is finished, what do you do? B. I very likely have a talk with the youug men in the shop. A. And when your talk is over? B. You are a nuisance. Then there is nothing else to be done but to go to bed.

## IV.

### Interview with a ragman.

Ragman. *Kudzuya de gozai*; *kudzu wa o harai wa gozaimasenŭ*
ragman it is rags sell is not

*ka?* Customer. *Choito! kudzu ya san! kore wo totte*
? a little ragman Mr. this having taken

*o kure.* R. *He, he! haiken itashimashō; zuibun*
give yes look (respectful) will do tolerably

*furubite soshite yogorete imasŭ na. He;*
having become old and having become dirty is

*ikahodo ni itadakimasŭ?* C. *Omaye mā funde goran*
how much for receive you having estimated see

*yo.* R. *He, he, hassen de wa ikaga sama?* C. *Bakana koto*
eight sen with how foolish thing

*o ii de nai yo. Sore demo moto wa takakŭ te kirei*
say is not that with even originally dear and pretty

*d'atta yo; sonnani fumi-taosarete tamaru mono ka*
was so much estimate being knocked down endure thing ?

*ne?* R. *He; moto wa takaku te kirei ni chigai arimasenŭ*
originally dear pretty mistake is not

*ga; kore ga chirimen nareba koso hassen*
but this crape because it is (emphatic part.) eight sen

*ni mo itadakimasŭ; sore de nakereba dō shĭte he.*
for receive (humble) that for were-it-not how having done

C. *Atarimaye da ne; da kara watai mo hassen de wa iyada*
ordinary it is is because I too eight sen for dislike

*to iunda, ne: jiu go sen ni o shi; sore de omaye ni son wa nai*
saying is fifteen sen do that with you to loss is not

*yo.* R. *Dō itashimashĭte—sore ja maido nega-*
(emphatic part.) how having done well then every time re-

*un'desŭ kara, jissen ni itadakimashō. He, sore de yoroshiku-*
questing is because ten sen will receive that with if good

*ba he.* C. *Shikata ga nai ne; motte o ide yo.* R. *Arigatō*
do-side is not having taken go thank

*zonjimasŭ: chōdo jissen; maido arigatō zonjimasŭ. Kudzu ya*
you exactly ten sen every time thank you ragman

*de gozai.* C. *Ingō na kudzu ya da ne.* R. *Kudzu wa o harai de*
it is hard ragman rags sell

*gozarimasenŭ ka?*
is not

*Kudzu ya no kago.*

## TRANSLATION.

Ragman. (calls) The Ragman! Any rags for sale!

Customer. I say, ragman! won't you take this?

Yes, Ma'am! please let me see it; it is pretty old, and dirty besides; yes, Ma'am! how much shall I give you for it?

Do you put a price on it.

Yes, Ma'am. Would eight cents?

Don't talk nonsense; that was a very pretty and expensive thing when it was new and I can't let it go for so little as that.

Yes, Ma'am! No doubt it was a pretty and expensive thing when it was new, and it is just because it is crape that I will take it from you for eight sen, otherwise I really—

Well, I suppose you have a right to name your price, but I would have you know that I have something to say to it too and I won't take eight sen. Make it fifteen sen; you will lose nothing by it.

Really, Ma'am, I could'nt think——. Well then, as you are such a good customer, I will take it from you for ten sen. If that will suit you—

Well! it can't be helped, take it away.

Thank you, Ma'am, (here is your money)—just ten sen. Much obliged for all your custom. (calls) The Ragman!

How fond that ragman is of a hard bargain!

Any rags for sale! Exit.

## V.

A young engaged couple view the plum blossoms and listen to the nightingale.*

She (from the garden). *Takeo san! Takeo san! chotto.*
(personal name) Mr. a moment

He (from the house). *Nani ka arimashĭta ka?; ima iku tokoro*
anything was ? now go place

*desŭ.* (comes out). She. *Ima mukō no mŭmebayashi de*
it is. now opposite plum grove in

*uguisu no hatsu ne ga shĭta yō desŭ kara, kiki ni*
nightingale first note did manner is because hear to

*ikimashō.* He. *Sayō desŭ ka. Sore wa yukai desŭ na: sā,*
let us go thus it is ? that pleasant is come

*itte kikimashō.* (A little later). *O jō san! anata wa o*
having gone let us hear Miss you

*damashi de wa arimasenŭ ka? Chitto mo uguisu ga naki-*
deceiving is not ? a little even nightingale sings

*masenŭ ne.* She. *Iye, sakki yoi ne wo shĭte, futa*
not no a while ago good voice having done two

*koye bakari nakimashĭta kara anata wo o yobi mōshĭta no desŭ.*
cries only sang because you call did is

He. *Sō desŭ ka? Shikashi nan'da ka ate ni nara-*
it is so ? but somehow reliance not

*nai yō na ki ga shimasŭ ne.* She. *Mattaku*
become manner mind does completely

*sakki naita koto wa nakimashĭta kara sŭkoshi*
a while ago sung thing sung because a little

*matte ite mimashō.* He. *Sonnara kore kara mō ichiji*
waiting remaining will see if so this from more one hour

*kan hodo matte nakanakattara dō nasaimasŭ.* She. *Sō*
space amount waiting if should not sing how do so

*desŭ ne. Kō shimashō. Nan'daka hinata ye detara*
it is thus will do what is it sunshine to since went out

*nodo ga kawaita yō desŭ kara, kahe wo ii-tsŭke*
throat became dry appearance it is because coffee order

*ni iku o tsukai wo shimashō.* He. *Sorewa omoshiroi. Watakŭshi*
to go your messenger will do that is amusing I

*mo nanda ka nomi mono ga hoshiku natta tokoro desŭ kara—*
too what is it drink thing desirous have become place is because

She. *Sore de watakŭshi no o yaku wa dekimashĭta ga; moshi*
that with my office has been made if

---

* The *uguisu* is not a nightingale but a bird somewhat resembling it.

*naitara anata wa dō nasaimasŭ.* He. *Sō desŭ ne. Naitara*
it should sing you how do so it is if should sing

*watakŭshi mo sono o tsukai ni ikimashō.* She. *Sore wa ikema-*
I also your messenger as will go that won't

*senŭ yo. Sono koto wa watakŭshi ga kangayeta no desŭ kara.*
do that thing I thought of is because

He. *Sonnara nan'demo o nozomi no koto wo shimashō.* She.
if so anything at all your wish thing will do

*Sakki mite o ide nasatta watashi no namayerashi mono*
a while ago reading you were my name resembling thing

*no atta ano o tegami wo o mise nasai na.* He. *Yō gozaimasŭ;*
was that letter show good it is

*moshi naitara o me ni kakemashō.* She. *Kitto desu ka?*
if it should sing your eyes on will hang certain it is ?

He. *Kitto o me ni kakemasŭ to mo.* She. *Imá ga sakari*
certainly eyes on will hang now full blossom

*desŭ ne.* He. *Sō desŭ, ima ga chōdo midokoro desŭ ga, jitsu ni*
is so it is now exactly see-place it is truly

*mŭme wa hoka no hana to chigatte hin ga yoi kara*
plum other flowers from differing quality is good because

*miru hĭto no kokoro made shizen to kōshō ni naru*
see person heart as far as naturally elevated become

*yō desŭ ne.* She. *Sayō de gozaimasŭ. Hĭto no kōsai*
manner it is thus it is people intercourse

*mo kore to onaji-koto de watashi nado mo kō shĭte anataga-*
also this as same thing being I etc. also thus doing you

*ta no yōna o kata to shijiu o tsuki-ai wo shĭte iru*
kind of gentleman with constantly association doing

*no de jibun no ichi ga shizen to agaru ka to omoimasŭ yo.*
by own position naturally rises ? think

He. *Dō shĭte; watakŭshi nado wa sonna wake ni wa mai-*
how having done I etc. such reason do

*rimasenŭ ga: nan'de mo hĭto wa tomodachi wo yerabu no ga*
not go (pause) anyhow people friends choosing

*kanjin desŭ. Toki ni, o jō san! tsŭkanai koto wo o kiki*
important is by the way Miss not stick thing inquire

*mōshimasŭ ga, kono maye no Nichiyō mo ima no Nichiyō mo*
(humble aux.) this before Sunday now Sunday also

*Daijin wa nanika o shirabe mono no yō desŭ*
His Excellency something investigation appearance is

*ga, o kajimuki no o shirabe desŭ ka.* She. *Iye, watashi mo*
household investigation is ? no I too

*yoku wa shirimasenŭ ga, anata mo go zonji no tōri*
well do not know but you too know manner

*mai-toshi kono mŭme no sakari ni wa yenkai wo*
every year this plum full bloom at entertainment

*itashimasŭ kara kono aida haha ga sono koto wo mōshi-*
does because the other day mother that thing when

*mashĭtara, ko-toshi wa ayaniku shirabe-mono ga aru*
she spoke of this year unfortunately investigation is

*kara yenkai wa gozarimasenŭ to kotayemashĭta.*
because entertainment is not answered

*Asŭkagawa.*

## TRANSLATION.

She. (from the garden) Takeo! come here for a little.

He. (from the house) what is it? I'll be with you in a moment. (he comes out).

I thought just now I heard the first song of the nightingale from the plum orchard over there: let us go and listen to it.

Indeed. How nice! Come! we will go and hear it. (a little later) Have you not been humbugging me, Miss? The nightingale does not sing a bit.

Yes, a while ago, it did sing twice with a beautiful note, and that was why I called you.

Indeed! But somehow I don't feel quite satisfied.

It did really sing a while ago, so let us wait a little and see.

Well then, we'll wait for an hour from now, and if it does not sing by that time, what will you do?

Well, I'll tell you what I will do. Coming out into the sun makes me thirsty, so I will go and order a cup of coffee for you.

That is a good idea. I do feel as if I should like something to drink.

Now that it is settled what I have got to do, if the nightingale does sing, what will you do?

Certainly. If it sings, I will go as your messenger.

That will never do: that was my idea.

Well then, I will do anything you like.

Show me the letter you were reading a while ago which had something like my name in it.

Very good; if it sings, I will show it to you.

You promise me faithfully.

I promise faithfully to show it to you.

The plum-trees are just now in full blossom.

Yes, now is exactly the time to see them. Indeed the plum is of a quality so far surpassing other flowers that it naturally elevates as it were the minds of those who look on it.

You are right. And it is the same with the society one keeps; I feel as if the position of a person like myself were naturally raised by constant association in this way with gentlemen like you.

Not at all! that is not so in my case. Still people ought to be very careful in their choice of friends. By the way, Miss! to change the subject, I want to ask you a question. Both last Sunday and today His Excellency seems to have been engaged in investigating something; is it some private matter?

No, I really do not quite know, but as you will remember, he has been in the habit of giving an entertainment every year when the plum-trees are in full blossom. When my mother asked him about it the other day, he said that unfortunately he would be prevented from giving it this year by an investigation which he had in hand.

## VI.

### A man of high rank talks to a newly-engaged servant.

Master. *Kore! kore! Temaye wa Kōdzuke to mōsu ka?*
this this you are called ?

Servant. *Hei, Tonosama ni wa gokigen yoroshiu—watakŭshi*
yes your Lordship health good I

*wa Kōdzuke to mōshimasŭ shinzan mono de gozaimasŭ.*
called new came person am

M. *Sono hō wa shinzan mono demo kage hinata naku*
you new come person even shade sunshine without-

*yoku hataraku to itte, daibu hiōban yoku mina*
distinction well work saying a good deal reputation well all

*no uke ga yoi yo. Toshigoro wa ni jiu ichi ni to miyeru*
reception is good age twenty one or two seem

*ga, hito-gara to ii, otokoburi to ii, zōri-tori ni wa*
personal appearance say manly bearing say sandals take as

*oshi mono da.* S. *Tonosama ni wa konaida-jiu go*
regrettable thing is your Lordship for some days past

*fukai de gozaimashīta sō de o anji-mōshi-*
indisposition having been appearance by feel anxious

*agemashĭta* *ga;* *sashĭ-taru* *koto* *mo* *gozaimasenŭ* *ka.*
did (humble) (pause) important thing is not ?

M. *O, yoku* *tadzunete* *kureta;* *betsu* *ni* *sashĭtaru* *koto* *mo*
oh well having asked gave specially important thing even

*nai* *ga.* *Shĭte—temaye* *wa* *ima* *made* *idzukata* *ye* *hōkō* *wo*
it is not (pause). And you now until where service

*shĭta* *koto* *ga* *atta* *ka?* S. *Hei!* *Tadaima* *made* *hōbō* *hōkō* *mo*
did thing was Yes just now until all quarters service

*itashimashĭta — madzu* *ichi-ban* *saki* *ni* *Yotsuya* *no* *kanamonoya*
have done to begin with first-of-all ironmonger

*ye* *mairimashĭta* *ga,* *ichi* *nen* *hodo* *orimashĭte,* *kake-dashima-*
went but one year amount having remained ran away

*shĭta;* *sore* *kara* *Shimbashi* *no* *kajiya* *ye* *mairi,* *mi* *tsŭki*
that after blacksmith going three months

*hodo* *sugite* *kake-dashi,* *mata* *Nakadōri* *no* *Yezōshiya* *ye*
amount having passed ran away again picture dealer

*mairimashĭta* *ga,* *tōka* *de* *kake-dashimashĭta.* M. *Sono* *hō* *no*
went but ten days with ran away you

*yō* *ni* *sō* *akite* *wa* *hōkō* *wa* *dekinai* *yo.* S. *Watakŭshi* *ga*
manner so getting tired service cannot do I

*akippoi* *no* *de* *wa* *gozaimasenŭ* *ga,* *watakŭshi* *wa*
readily disgusted am not (pause) I

*dōzō* *shĭte* *buke* *hōkō* *ga* *itashĭtai* *to* *omoi,*
some how or another military house service wish to do thinking,

*sono* *wake* *wo* *oji* *ni* *tanomimashĭtemo,* *oji* *wa* *buke* *hōkō* *wa*
that reason uncle having applied even uncle

*mendō* *da* *kara,* *chōka* *ye* *ike* *to* *mōshimashĭte,*
trouble is because merchant's house to go (imp.) having said

*achi* *kochi* *hōkō* *ni* *yarimasŭ* *kara,* *watakŭshi* *mo* *tsura-*
thither hither service sends because I too face

*ate* *ni* *kake-dashĭte* *yarimashĭta.* M. *Sono* *hō* *wa*
hit by way of having run away gave you

*kiukutsu* *na* *buke* *hōkō* *wo* *shĭtai* *to* *iu* *mono* *wa* *ikaga* *na*
irksome wish to do said thing how

*wake* *ja?* S. *Hei;* *watakŭshi* *wa* *buke* *hōkō* *wo* *itashi,*
reason I military house doing

*o* *kenjutsŭ* *wo* *oboyetai* *no* *de,* *hei.* M. *Ha!* *kenjutsu-suki*
fencing wish to learn by ah fencing like

*to* *nā.*

*Botan dōrō* by *Yenchō.*

TRANSLATION.

Master. Look here! Is your name Kōdzuke?

Servant. Yes, Sir, My name is Kōdzuke, I have just entered your Lordship's service; I hope your Lordship is in good health.

I hear that though you are a new comer you have made a favourable impression on everybody, and that you have got a good character for working hard night and day. You seem about twenty one or twenty two years of age, and with your looks and bearing, it is a pity you are nothing better than a sandal bearer.

I understand that your Lordship has been unwell for some days past, and I was anxious about you; I hope it is nothing serious.

Thank you, it is nothing of importance. And where have you been at service up to now?

Up to the present, I have been at service in various places. First of all I went to an ironmonger's in Yotsuya, and after being there three years I ran away: then I went to a blacksmith's in Shimbashi. I ran away from him after three months. I next took service with a picture-dealer in Nakadori St, but I left him in ten days.

But you can't do your duty as a servant if you get disgusted in that way.

Oh! It is not that I am easily disgusted; it is because I wanted to take service in the house of some military noble. I begged my uncle to get me a situation of this kind, but he told me that service with a military noble was very troublesome, and that I must go to a merchant's. So he sent me to service here and there, and I ran away just to spite him.

But what made you want to take employment with a military noble? It is an irksome kind of service.

Well, Sir, It was in order that I might learn fencing.

Ah! You say you are fond of fencing?

## VII.

A youth named Tasŭke goes to the Toda yashiki to ask for his father. He addresses the officer in charge of the gate.

Tasūke. *Hai! Gomen nasai.* Officer. *Doko ye mairunda? Mono-*
pardon do where are going beg-
*morai nara achira ye ike.* T. *Hai. Shōshō mono ga uketamawa-*
gar if are thither go little thing wish to

*ritō gozaimasŭ.* O. *Mono ga kikitakereba o tsuji ye ike.*
learn am if wish to hear outer guard go

*Nanda? kojiki mita yō na nari wo shite*—T. *Kore kara kojiki*
what beggar seen kind of dress this from beggar

*ni nareba narunda ga, mada kojiki ni wa naranai. Ano*—
if become is becoming but yet beggar ot-become

*Toda sama no o yashiki wa koko de gozaimasŭ ka?* O.
daimio's residence here is ?

*Toda sama no yashiki wa kochi da.* T. *Sore de wa jiu yo nen*
here is then fourteen years

*maye ni kochi ye kakayerareta Shiobara Kakuyemon to iu kata ga*
before here employed person

*arimasŭ ka?* O. *Nani? Shiobara? hai, are wa jiu san nen maye*
is what he thirteen years before

*ni shita-dzume ni natte, kono o yashiki ni wa*
country-station having become this

*oranŭ.* T. *O kuni wa Yashiu no Utsunomiya de gozaimasŭ*
does not live province Kōdzuke is

*ka?* O. *Maye wa Utsunomiya de atta ga, Matsudaira Tonomo*
? before was but

*no kami dono to o kuni-kaye ni natte, ima de wa Hi-*
province change having become now

*zen no Shimabara da.* T. *Hizen no Shimabara to iu tokoro wa*
is place

*tō gozaimasŭ ka?* O. *Sō sa. Shimabara made wa, sam*
distant is ? yes as far as three

*biaku ichi ri han aru na.* (Tasŭke falls down in a faint.)
hundred one half is

O. *Kore! kore! achi ye maire! achi ye maire.*
this this thither go

*Shiobara Tasŭke*
by *Yenchō.*

## TRANSLATION.

Tasŭke. Excuse me. Officer. Where are you going? If you have come to beg, get away. T. I want to inquire something from you. O. If you want to inquire, you can go to the outer guard. What do you mean, you beggarly looking fellow? T. If after this I am to become a beggar, I suppose I shall become one, but I have not got so far yet. Is this the residence of Lord Toda? O. Yes, it is Lord Toda's residence. T. Then is there a gentleman here named Shiobara Kakuyemon who entered this service fourteen years ago? O. What? Shiobara? yes, he went on duty to our province thirteen years ago, and does not live here now. T. Your

province is Utsunomiya in Kōdzuke, is it not? O. It was Utsunomiya formerly, but there was an exchange of domain with Lord Matsudaira Tonomo no kami, and now it is Shimabara in Hizen. T. Is Shimabara in Hizen far off? O. That it is. It is three hundred and one ri and a half to Shimabara. (Tasŭke falls down in a faint.) O. Here! here! Be off with you. Be off with you.

## VIII.

### Dreams.

A. *Yume de matsu-jo ga zommei shĭte iru yōsu*
dream in youngest daughter alive doing remain appearance
*wo mite, kokoro ga mayoimashĭte ne, ika naru dōri to mo*
having seen heart being bewildered how be rationale
*kai shi kanemasŭ ga; zentai Shina de mōsŭ yō ni*
understand do cannot (pause) generally China in say manner by
*seimu nazo to iu koto ga gozaimashō ka na? Ninna san*
true dream (plur.) called thing will be ? (surname)
*wa tetsugakuka da to uketamawatta kara, futo go*
student of philosophy is learnt because suddenly
*shitsumon wo itasŭ wake desŭ ga—*
interrogation do reason it is (pause)

B. *Naruhodo, soriya hanahada kitai na o yume ni wa sōi*
indeed that very strange dream mistake
*nai ga—shikashi korai sono rei wa amata aru*
is not (pause) but from old time of that precedent plenty is
*koto de, nani mo kikai na koto ja arimasenŭ yo. Sei-*
thing being anything miraculous thing is not true
*mu no gotoki wa moto yori mōtō arubekarazaru dōri de,*
dream the like of of course a jot ought not to be principle being
*somo-somo yume to iu mono wa ika nara mono ka to iu*
this being so dream called thing how being thing ? saying
*ni kedashi waga kokoro no hataraki ni hoka nara-*
in pretty nearly one's own mind operation than other does not
*zu desŭ. Yoru ni naru to ningen no shintai wa hiruma no*
become is night becomes human body daytime
*tsŭkare de ne-itte shimai, maru de kan-*
fatigue on account of having fallen asleep finish wholly sensa-
*kaku ga naku narimasŭ ga, nō wa mattaku shintai to chigatte*
tion not becomes but brain wholly body from differing
*yoru to iyedomo kiusoku sezu shĭte hiru no tōri ni hataraki-*
night although rest not do doing day of manner in works
*masŭ kara, nō ga odayaka de nai toki nanzo*
because brain quiet (sign of pred.) is not time (plural part.)

*wa koto ni iroiro na koto wo mirun'de arimasŭ. Katsu ya*
particularly all kinds of thing seeing(pred.) is farther
*kankaku ga yasun'de iru no de gwaibu kara no shigeki*
sensation resting remaining by outside from impression
*ga sŭkoshi mo nai kara, shĭtagatte mokuzen no*
a little even is not because, accordingly eye-before
*koto wo kangayeru hitsuyō mo naku, shizen*
thing reflect upon necessity is not naturally
*omoi-yoranŭ mukashi no koto nado yume de wa miru koto ga*
not think of ancient thing (plur.) dream in see thing
*arimasŭ no sa. Kore ta nashi. Sōjite ningen to iu*
is this other is not on the whole mankind called
*mono wa yōshō no toki kara no keiken wo ba minna nōzui*
thing infancy time from experience all brain
*no uchi ni osamete tsune ni takuwayete wa orimasŭ*
within having laid up ordinarily stored remains
*no da ga, hiru wa mi-kiki suru koto ga ōkute sore ya kore*
is but day see hear do thing being many that this
*ya ni tori-magirete mokuzen no koto ni muyō-na shisō wa*
by being confused eye-before thing for needless thought
*shizen oku no hō ye hiki-komi-gachi ni natte yōi ni*
naturally back part side retire having become readily
*omoidasŭ mono de arimasenŭ. Tatoye wo motte kore wo*
think of thing (pred.) is not illustration taking this
*mōseba — yōriu kage kurō shĭte keika no san-taru wo miru ga*
if one say willow shade dark firefly shine see
*gotoku, yashoku chin-chin to shĭte hajimete mushi no koye wo*
like night-colour quiet first insect cry
*kiku to ippan, hotaru wa hiruma oranŭ mono de mo*
hear same thing firefly day time not remain thing even
*naku, mushi wa hiru nakanŭ mono de mo nai ga, hiru wa*
is not insect day not cry thing even is not but day
*sōzōshĭ yuye hoka no shigeki ni sasayerarete go-jin ga*
noisy because other impressions being impeded I+man=we
*ki ga tsukanŭ dōri de arimasŭ. Desŭ kara yume to iu*
mind not stick principle it is it is because dream called
*mono wa to ni kaku katsŭte omotte otta koto wo miru*
thing in-any-case previously having thought put thing see
*mon' de kesshĭte omowanai koto wo miru mon' de arimasenŭ yo.*
thing being certainly not think thing see thing is not

The above passage is in a much less familiar style than the others. It contains numerous expressions and forms which are only used by educated men or in books.

From the *Shosei Katagi*.

## TRANSLATION.

A. Having seen in a dream my youngest daughter as if alive, my mind is quite perplexed, and I cannot understand on what principle this could take place. Is it possible that there may be after all such things as true dreams, as they say in China? I hear that you, Mr. Ninna, are a student of philosophy, and it amounts to subjecting you without warning to an examination—(but I should like to know your opinion).

B. Indeed. That is unquestionably a very strange dream. But there are numerous precedents of such dreams from old times, and there is nothing miraculous about it. In principle there can of course be no such thing as 'true dreams.' This being so, let me explain the nature of what we call dreams. It may be taken that they are neither more nor less than the operation of one's own mind. At night, the human body, owing to the fatigue of the day, falls asleep, and all sensation ceases. But the mind, unlike the body, does not rest even at night. It continues its activity as in the daytime. The brain therefore, when it is unquiet, is specially sensitive to all manner of things, and as sensation is suspended, there are no impressions from without. There is therefore no necessity for it to attend to that which is immediately before it, and so in dreams we naturally become conscious of past things which we had not been thinking of. The sole reason for this is that mankind generally are from their infancy continually receiving and storing up all their experiences in their brains. In the daytime, owing to the multitude of impressions, our minds become confused by one thing and another, and thoughts needless for immediate matters are huddled back into the interior of the mind from whence they are not readily brought out again by reflection. As an illustration of this, I may quote the saying: 'It is in the dark shade of the willow that we can best see the lustre of the firefly; it is not until night, when all is still, that we can hear the cries of the insects.' It is not that there are no fireflies in the daytime, or that the insects do not utter their note by day, but our minds do not attend to them owing to their being embarrassed by other impressions caused by the noises of daytime.

Hence what we call dreams are visions of things which we must have previously thought of, and we certainly can not dream of things that have never entered our minds before.

# INDEX.


| | Page |
|---|---|
| *A* .. .. .. | 18, 23 |
| Abstract Noun .. | 10, 101 |
| *Achi* .. .. .. .. | 18 |
| Adjective .. .. | 5, 93 |
| Adverb .. .. .. | 94, 157 |
| Again .. .. .. .. | 181 |
| Agglutination .. .. .. | 43 |
| *Aitsu* .. .. .. | 14, 18 |
| All .. .. .. .. | 33 |
| Alternative Form .. .. | 60 |
| Although .. .. .. | 161 |
| *Anata* .. .. | 12, 15, 18, 23 |
| And .. .. .. .. | 161 |
| *Anna* .. .. .. .. | 18 |
| *Annani* .. .. .. .. | 18 |
| *Ano* .. .. .. | 18, 23 |
| *Ano hito* .. .. | 14, 15 |
| *Ano o kata* .. .. | 14, 15, 29 |
| Anybody .. .. .. | 29 |
| Anything .. .. .. | 29 |
| Anywhere .. .. .. | 30 |
| Aposiopesis .. .. .. | 184 |
| *Are* .. .. .. | 14, 18 |
| *Areru* .. .. .. .. | 85 |
| *Aru* .. .. .. .. | 108 |
| As .. .. .. .. | 162 |
| Attributive Form .. .. | 98 |
| Auxiliary Nouns .. .. | 113 |
| ,, Numerals .. .. | 36 |
| ,, Verbs .. .. | 118 |
| *Ba* (conditional) *Ba* (hypothetical) .. .. | 68, 76 |
| *Ba* (with Adj.) .. .. | 98 |
| Because .. .. .. | 162 |
| Before .. .. .. .. | 162 |
| *Beki* .. .. .. .. | 103 |
| *Boku* .. .. .. .. | 11 |
| Both .. .. .. | 33, 35 |
| But .. .. .. .. | 162 |
| Can .. .. .. .. | 162 |
| Capacity, measure of .. | 190 |
| Case .. .. .. .. | 8 |
| Causative Verbs .. .. | 81 |
| *Cha* .. .. .. .. | 103 |
| Chinese Words .. .. | 6 |
| Come .. .. .. .. | 180 |
| Compounds .. .. .. | 50 |
| ,, Formation of .. | 4 |
| Compound Nouns .. .. | 50 |
| ,, Tenses .. .. | 86 |
| Comparison .. .. .. | 106 |
| Concessive form of Adj. .. | 100 |
| ,, Particle .. .. | 61 |
| ,, Past .. .. | 61 |
| Conditional form of Adj. .. | 100 |
| ,, Past .. .. .. | 57 |
| ,, of Verb .. .. | 76 |
| Conjugation .. .. .. | 42, 44, 45 |
| ,, Common forms | 87 |
| ,, of uninflected words used as Adj. | 105 |
| Conjunctions .. .. .. | 160 |
| Contemptuous Forms .. | 181 |
| Coördination .. .. .. .. | 184 |

| | Page |
|---|---|
| Could | 162 |
| *Da* | 18, 25 |
| *Dachi* | 143 |
| *Daga* | 125 |
| *Danna* | 13 |
| *Dano* | 118 |
| *Dare* | 18, 25 |
| *Dare de mo* | 29 |
| *Dare ka* | 29 |
| *Dare mo* | 29 |
| Days | 187 |
| *De* (negative) | 66 |
| *De* (particle) | 119 |
| Declension of Nouns | 8 |
| *Demo* | 121 |
| Demonstratives | 18 |
| Dependent Clauses | 183 |
| Derivative Adj. | 101 |
| ,, Nouns | 10 |
| ,, Verbs | 78 |
| Desiderative Adj. | 102 |
| *Desŭ* | 109 |
| *Do* (pronominal) | 18, 24, 26 |
| *Do* (concessive) | 77 |
| *Dochi* | 18 |
| *Dōka* | 26 |
| *Dokka* | 30 |
| *Doko* | 26 |
| *Dokodemo* | 30 |
| *Domo* | 173 |
| *Don* | 174 |
| *Donata* | 26 |
| *Donna* | 18 |
| *Donnani* | 18 |
| *Dono* | 18, 174 |
| *Dore* | 18, 26 |
| *Dore mo* | 29 |
| *Dore de mo* | 29 |
| *Dōzō* | 26 |

| | Page |
|---|---|
| Dry Goods Measure | 189 |
| *Dzutsu* | 121 |
| *E* | see *ye* |
| Each other | 31 |
| English Words into Japanese | 161 |
| Errors in speaking do | 191 |
| Extracts | 192 |
| Fractions | 39 |
| Future | 69 |
| *Ga* | 16, 72, 122 |
| *Gata* | 14, 173 |
| *Gena* | 126 |
| Gender | 7 |
| *Go* (hon. prefix.) | 171 |
| *Go* (hon. suffix.) | 175 |
| *Go-jiu-on* | 1 |
| *Gozaru, Gozarimasŭ* | 172 |
| *Hadzu* | 113 |
| He | 14 |
| Hers | 16 |
| His | 16 |
| *Hĭto* | 32 |
| Honorific and Humble Words | 166 |
| Honorific Nouns | 167 |
| Honorific Prefixes | 167, 171 |
| Honorific Suffixes | 173 |
| Hours | 188 |
| How | 33 |
| Hypothetical Form | 68 |
| Hypothetical Past | 57 |
| I | 11 |
| *Idzure* | 26 |
| If | 162 |
| *Ika* | 33 |
| *Ikken* | 14 |
| *Iku* | 33 |
| Imperative Mood | 75 |
| Indefinite Form of Adj. | 94 |
| Indefinite Form of Verb | 50 |

| | Page |
|---|---|
| Indefinite Pronouns | 29 |
| Indicative Present | 71 |
| Indirect Narration | 184 |
| Interjections | 160 |
| Interrogatives | 18 |
| Irregular Verbs | 46 |
| *Iru* | 55, 110 |
| It | 14 |
| *Itsu* | 33 |
| *Iu* | 112 |
| *Jibun* | 30 |
| *Jishin* | 30 |
| *Ka* | 18, 19, 25, 29, 126 |
| *Kahodo* | 20 |
| *Kaku* | 20 |
| *Kara* | 128, 183 |
| *Kara* position of | 183 |
| *Kano* | 18, 25 |
| *Kare* | 14, 18, 25 |
| *Kayō* | 19 |
| *Kereba* | 100 |
| *Keredo* | 112 |
| *Keredo* with Adj. | 101 |
| *Keredo* with Verb | 61, 67, 77 |
| *Keru* | 112 |
| *Kimi* | 13 |
| *Kisama* | 13 |
| *Kō* | 20 |
| *Ko* | 18, 19 |
| *Kochi* | 19 |
| *Koitsu* | 19 |
| *Koko* | 19 |
| *Konata* | 13, 18, 19, 23 |
| *Konna* | 19 |
| *Konnani* | 19 |
| *Kono* | 19 |
| *Kore* | 19 |
| *Koto* | 10, 113 |
| *Koso* | 129 |

| | Page |
|---|---|
| *Kun* | 174 |
| *Kuru* | 46 |
| Land Measure | 189 |
| Length, measure of | 189 |
| Letter Changes in Conjugation. | 46 |
| *Made* | 130 |
| *Mai* | 74 |
| *Masu* | 175 |
| *Masu*, Conjugation of | 46, 49 |
| May | 163 |
| *Me* | 181 |
| *Me* (gender) | 7, 183 |
| *Men* | 7, 183 |
| Might | 163 |
| *Mina* | 33 |
| Mine | 16 |
| *Mo* | 29, 77, 131 |
| Money | 188 |
| *Mono* | 115 |
| Months | 187 |
| *Mōsu* | 170 |
| Must | 65, 163 |
| *N* final | 1 |
| *Na* | 18, 27 |
| *Na* (neg. imp.) | 74 |
| *Na* (with adj.) | 105 |
| *Na* (for *nasare*) | 75 |
| *Nagara* | 132 |
| *Nai* | 62, 69, 98 |
| *Nambo* | 27 |
| *Nanda* | 63 |
| *Nani* | 18, 27 |
| *Nani de mo* | 30 |
| *Nanihodo* | 18, 27 |
| *Nanika* | 29 |
| *Nanimo* | 29 |
| *Nara* | 58 |
| *Naru* | 110 |
| *Nasaru* | 75, 110 |

| | Page |
|---|---|
| *Ne* .. .. .. .. | 160 |
| *Neba* .. .. .. .. | 66 |
| *Nedo* .. .. .. .. | 66 |
| Negative Adjective .. | 65, 69, 102 |
| ,, Base .. .. | 61 |
| ,, Concessive .. | 66 |
| ,, Conditional .. | 65 |
| ,, Emphatic Tenses .. | 51 |
| ,, Future .. .. | 74 |
| ,, Hypothetical .. | 66 |
| ,, Imperative .. .. | 74 |
| ,, Participle .. .. | 66 |
| ,, Past .. .. | 63 |
| ,, Present .. .. | 62 |
| *Nengo* .. .. .. .. | 186 |
| *Ni* .. .. .. .. | 133 |
| Nigori .. .. .. .. | 4 |
| *No* .. .. .. | 99, 137 |
| *No ni* .. .. .. .. | 99 |
| Noun .. .. .. .. | 5 |
| Number .. .. | 7, 42 |
| Numerals .. .. .. | 34 |
| *Nushi* .. .. .. .. | 13 |
| *O* .. .. | 7, 10, 171, 183 |
| *O* (Term. of Future) .. .. | 70 |
| *Ohayō* .. .. .. .. | 191 |
| *Oira* .. .. .. .. | 11 |
| *Omaye* .. .. .. | 13, 15, 16 |
| *On* .. .. .. .. | 7 |
| One .. .. .. .. | 32 |
| One's own .. .. .. | 30 |
| *Onore* .. .. .. .. | 30 |
| Onomatopoeic Adverbs .. | 159 |
| *Onushi* .. .. .. .. | 13 |
| Or .. .. .. .. | 163 |
| Ordinal Numbers .. .. | 39 |
| *Ore* .. .. .. .. | 11 |
| Order of Words .. .. | 182 |
| Ordinal Numbers .. .. | 39 |

| | Page |
|---|---|
| *Oru* .. .. .. | 55, 110 |
| Other People .. .. .. | 32 |
| Ought .. .. .. .. | 163 |
| Parts of Speech .. .. | 5 |
| Particles, Order of .. .. | 183 |
| Passive Verbs .. .. .. | 83 |
| Past Participle .. .. | 53 |
| Past Tense .. .. .. | 55 |
| Perfect Future .. .. | 59 |
| Personal Pronoun .. .. | 11 |
| Please .. .. .. .. | 180 |
| Plural .. .. .. .. | 7 |
| Possessive Pronoun .. .. | 16 |
| Potential Verbs .. .. | 79 |
| Predicate .. .. .. | 94 |
| Prepositions .. .. .. | 159 |
| Present Indicative .. .. | 71 |
| Probable Past .. .. .. | 59 |
| Pronoun .. .. .. | 11 |
| ,, limited use of .. | 15 |
| Pronunciation .. .. .. | 3 |
| *Ra* .. .. | 7, 19, 141, 173 |
| *Rashi* .. .. .. .. | 101 |
| Reflexive Pronouns .. .. | 30 |
| Relations .. .. .. | 167 |
| Relative Pronouns .. .. | 30 |
| *Riōhō* .. .. .. .. | 33 |
| *Ro* .. .. .. .. | 75 |
| *Sa* (Abstract Terms) .. .. | 101 |
| *Sa* (that) .. .. .. | 21 |
| *Sa* (Particle.) .. .. .. | 141 |
| *Sahodo* .. .. .. .. | 18 |
| *San* or *Sama* .. .. .. | 173 |
| *Saseru* .. .. .. .. | 81 |
| Self .. .. .. .. | 30 |
| *Sensei* .. .. .. .. | 13 |
| *Seru* .. .. .. .. | 81 |
| *Sessha* .. .. .. .. | 11 |
| She .. .. .. .. | 14 |

| | Page |
|---|---|
| *Shi* | 100, 142 |
| *Shika* | 18 |
| *Shinjô* | 191 |
| *Shiu* | 164 |
| Should | 7, 143, 173 |
| *Sochi* | 13, 18 |
| *Sochira* | 19 |
| *Soitsu* | 18 |
| *Sokka* | 13 |
| *Soko* | 18 |
| *Sokora* | 19 |
| Somebody | 29 |
| Something | 29 |
| *So* | 21 |
| *Sonata* | 18, 23 |
| *Sonna* | 21 |
| *Sonnani* | 18 |
| *Sono* | 21 |
| *Sono hô* | 13 |
| *Sore* | 21 |
| Stems, as Nouns | 10 |
| ,, of Verbs | 50 |
| ,, of Adj. | 94 |
| *Su* | 81 |
| Superficial or Land Measure. | 189 |
| *Suru* with uninflected Words | 85 |
| ,, Conjugation | 46, 48 |
| ,, with Negatives | 51 |
| ,, to do | 111 |
| *Ta* | 55 |
| *Tachi* | 7, 143, 173 |
| *Tagai ni* | 31 |
| *Tai* | 61, 102 |
| *Takke* | 57 |
| *Tara* | 57 |
| *Taraba* | 57 |
| *Tareba* | 57 |
| *Taredo* | 61 |
| *Tari* | 60 |
| *Tarō* | 59 |
| *Taru* | 55 |
| *Te* (with Adj.) | 96 |
| *Te* (Past Participle) | 53 |
| *Temaye* | 11, 13 |
| *Te mo* | 97 |
| Terminations of Verbs | 186 |
| *Te wa* with Adj. | 97 |
| ,, ,, with Verbs | 55 |
| That | 18, 21, 25, 164 |
| They | 14 |
| Theirs | 16 |
| Think | 164 |
| This | 18, 19 |
| Though | 161 |
| Time | 186 |
| *To* | 144, 164 |
| *Tokoro* | 32, 106, 125 |
| *Tōnin* | 14 |
| Transitive and Intransitive Verbs | 78 |
| Uninflected Words | 6 |
| ,, used as Adjectives. | 104 |
| *Unu* | 13 |
| Verbs | 42 |
| Verbal Form of Adj. | 100 |
| *Wa* | 148 |
| *Waga* | 30 |
| Want | 165 |
| *Ware* | 13 |
| *Washi* | 11 |
| *Watai* | 11 |
| *Watakŭshi* | 11, 15 |
| *Watashi* | 11 |
| *Wattchi* | 11 |
| We | 11, 15 |
| Week | 188 |
| Weights | 190 |
| What | 27 |

| | Page | | Page |
|---|---|---|---|
| When .. .. .. .. | 33 | Years .. .. .. .. | .. 186 |
| Who .. .. .. .. | 18, 25 | *Yo* .. .. .. .. | 75, 154 |
| Why .. .. .. .. | 18, 27 | *Yori* .. .. .. .. | .. 155 |
| *Wo* .. .. .. .. | 151 | You .. .. .. .. | 12, 13 |
| Would .. .. .. .. | 165 | Yours .. .. .. .. | .. 16 |
| *Ya* .. .. .. .. | 152 | *Zo* .. .. .. .. | .. 155 |
| *Yara* .. .. .. .. | 153 | *Zu* .. .. .. .. | .. 66 |
| *Ye* .. .. .. .. | 153 | *Zuba* .. .. .. .. | .. 66 |


*ERRATUM.*

Bottom of p. 57 after *tabetareba*, add *kashitaraba, tabetaraba.*

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